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THE
LAGHUKAUMUDI
A SANSKRIT GRAMMAR,

BY

VARADARAJA.

WITH AN ENGLISH VERSION,
COMMENTARY, AND REFERENCES.

BY

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PREFACE.

THE grammatical compendium of which this is a translation is current among the Pandits of the North-West Provinces, and of most of the other provinces of India. The translation is one of a series of attempts to encourage and facilitate the interchange of ideas between the Pandits and the senior English students of the Government Colleges. How different the arrangement of a Sanskrit treatise on Grammar is from that of an English treatise on the subject, may be inferred from the facts stated in the subjoined extract from the preface to the Hindī version of the same compendium.

The groundwork of the grammatical literature of the Sanskrit is comprised in Pāṇini's eight Lectures, entitled "*The Aṣṭādhyāyī*." Each of the lectures is divided into four sections, and each section into a number of *sūtras*, or succinct aphorisms. On these Mr. Colebrooke remarks:—"The studied brevity of the, *Pāṇinīya sūtras* renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight Lectures."

The same accomplished scholar adds:—"The outline of Pāṇini's arrangement is simple; but numerous exceptions, and frequent digressions, have involved it in much seeming confusion. The first two lectures (the first section especially, which is in a manner the key of the whole Grammar) contain definitions; in the three next are collected affixes, by which verbs and nouns are inflected. Those which appertain to verbs occupy the third lecture:—the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the change which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition, or by the substitution, of one or more

"elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation. He wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands."

Such a work as that above described being obviously unsuited for a beginner, a different arrangement of Pāṇini's *sūtras* was attempted by several grammarians, "for the sake of bringing into one view the rules which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term." This arrangement, Mr. Colebrooke adds, "is certainly preferable; but the *sūtras* of Pāṇini, thus detached from their context, are wholly unintelligible; without the commentator's exposition, they are indeed, what Sir William Jones has somewhere termed them, 'dark as the darkest oracle.'"

Such an arrangement as that here referred to, is adopted in the *Siddhānta Kaumudī* of Bhaṭṭojī Dīkshita and in its abridgment the *Laghu Siddhānta Kaumudī* of Varadarāja.

One of the first objects of this edition of the Grammar is to explain each term and each process, on its first occurrence, with something of that fulness of illustration, which the Pandits think it better to defer imparting until a later stage in the pupil's course. According to the established system, the juvenile pupil, who has only commenced learning the language in which the Grammar is written, cannot proceed three lines in advance of the point at which his preceptor's last lecture broke off. If he can proceed half a line in advance of it, it is more than was to have been expected.

Another omission of the native Grammars is supplied to a certain extent in this edition. When a word is given as an example under a rule, perhaps six or eight rules have previously had a share in bringing the radical word into the form to which the ultimate rule applies. For instance, when we wish to determine one particular pronoun, (to quote from Mr. Wollaston's preface to his practical Grammar of the Sanskrit) "six rules are to be referred to in forming the word, and the student must be able to remember them all before he can do it

“for there is no *reference* to them whatsoever. Yet such references
“are much more necessary than those that are annexed to the pro-
“positions in Euclid, because the solution of these words is generally
“more complicated than that of the theorems.”

References are supplied in this edition, not to every rule required
yet to more than the attentive student is likely to have forgotten.

J. R. B.

Benares College, July 31st, 1849.

यदशुद्धं शोधकाले दृष्टिमुद्रयादोषतः ।

अवस्थितं चिदम्बेतदस्मादित्ययमुद्रयः ॥

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॥ लघुसिद्धान्तकौमुदीकरणम् ॥

। श्रीगणेशाय नमः ।

नत्वा सरस्वतीं देवीं शुद्धां गुण्यां करोम्यहम् ।

पाणिनीयप्रवेशाय लघुसिद्धान्तकौमुदीम् ॥

SALUTATION TO GAṆEŚA !

Having made obeisance to Saraswatī, the divine, the pure, endued with good qualities, I make this abridged Siddhānta-kaumudī in order that people may enter some way into the Pāṇinīya Grammar.



संज्ञाप्रकरणम् ।

अ इ उण् । १ । ऋ लृक् । २ । ए ओङ् । ३ । ऐ
 औच् । ४ । ह य व रट् । ५ । लण् । ६ । ज म ङ ण
 नम् । ७ । झ भञ् । ८ । घ ढ धष् । ९ । ज ख ग
 ङ दश् । १० ख फ छ ठ थ च ट तव् । ११ । क
 पय् । १२ । श ष स्र् । १३ । हल् । १४ ।

इति माहेश्वराणि सूत्राण्यणादिसंज्ञार्थानि ।

No. 1.—A I UṆ; Ṛ LṚIK; E OŃ; AI AUCH; HA YA VA RAT; LAN
 ÑA MA ÑA NA NAM; JHA BHAN; GHA DHA DHASH; JA BA GA DA DAŚ
 KHA PHA CHHA THA THA CHA TĀ TAV; KA PAY; ŚA SHA SAR; HAL.
 THESE groups of letters ARE THE APHORISMS OF MAHĒŚVARA or Śiva;
 DESIGNED FOR the formation of NAMES or *pratyāhāras* SUCH AS AṆ AND
 THE LIKE, by which whole classes of letters can, severally, be design-
 ated. See No. 8.

एषामन्त्या इतः ।

No. 2.—THE FINAL letters OF THESE aphorisms are termed 'IT.'
 For example, in the aphorism *a i uṇ* the letter *ṇ* is called 'it.' See,
 further, No. 7.

हकारादिष्वकार उच्चारणार्थः ।

No. 3.—THE short vowel A, IN the terms HA, &c., IS IN ORDER
 TO THE ARTICULATION of the letters h, &c. For instance, by *ha, ya*
va, ra, &c., the bare consonants h, y, v, r, &c. are intended.

लण्मध्ये त्वित्संज्ञकः ।

No. 4.—BUT, IN the body of the sixth aphorism of No. 1, viz.
 LAN, it, i. e. short vowel a, IS TERMED 'IT.' The design of this exception,
 will appear in No. 37.

हलन्त्यम् । १ । ३ । ३ ।

उपदेशेऽन्त्यं हलित् स्यात् । उपदेश आन्तिच्चारणम् । सूत्रेष्वदृष्ट पदं
 पूत्रान्तरादनुवर्तनीयं सर्वत्र ।

No. 5.—Let A CONSONANT FINAL in an *upadeśa* be called 'it' (No. 7.). An *upadeśa* is defined as signifying an 'original enunciation'—that is to say, an affix, (*pratyaya*, No. 139,) or an augment (*úgama* No. 102.) or a verbal root (*dhātu*, No. 49,) or, in short, any form of expression which occurs only in technical treatises on grammar, and which is not a word ready for use, but one of the supposed original elements of a word.

A word which is not seen in a *sūtra*, but which is necessary to complete the sense, is always to be supplied from some other *sūtra*. The reason of this is as follows. In the treatises of the Sanskrit grammarians, brevity is regarded as a primary requisite. According to the author of the *Mahābhāṣya*, or Great Commentary, 'the grammarians esteem the abbreviation of half a short vowel as equivalent to the birth of a son.' Accordingly, *Pāṇini* in his *Aṣṭādhyāyī* or 'Grammar in Eight Lectures,' avoids repeating in any *sūtra* the words which can be supplied from a preceding one. When the original order of the *sūtras* is abandoned, as in the present work, it becomes necessary to place before the student, in the shape of a commentary, the words which *Pāṇini* left him to gather from the context. Thus, to complete the *sūtra* before us (*viz.*, *hal antyam*), the words '*upadeśe*' and '*it*' are required; and these are supplied from a previous *sūtra*, which, in the present arrangement, will be found at No. 36.

अदर्शनं लोपः । १ । १ । ६० ।

प्रसक्तस्यादशेनं लोपसंज्ञं स्यात् ।

No. 6.—LOPA (elision, or the substitution of a blank) signifies DISAPPEARANCE. Let this be the term for the disappearance of anything previously apparent

तस्य लोपः । १ । ३ । ६ ।

तस्येते लोपः स्यात् । खादयोऽण्णादयोः ।

No. 7.—In the room OF THAT which is 'called '*it*,' let there be A BLANK. Thus all the final consonants in the *Śiva-sūtras* are left out of view, when these are employed to designate any class of letters, the use of the *ṇ* and the rest of the fourteen being to assist in forming the brief names of these classes, as explained in the rule here following.

आदिरन्त्येन सहेता । १ । १ । ११ ।

अन्त्येनेता सहित आदिर्मध्यमानां स्वस्य च संज्ञा स्यात् । यथाऽणिति अ इ उ वर्णानां संज्ञा । एवमच् हलित्यादयः ।

No. 8.—Let AN INITIAL LETTER, WITH AN 'IT' LETTER AS A FINAL, be the name of itself, and of the intervening letters. Thus, let 'an,' formed of 'a' as its initial letter, and of 'n' (No. 7.) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene betwixt 'a' and 'n.' So let 'ach' be the name of 'a,' 'i,' 'u,' 'ri,' 'lri,' 'e,' 'o,' 'ai,' 'au,' that is to say, of all the vowels; let 'hal' be the name of all the consonants between 'h' inclusive in the fifth *Śiva-sūtra*, and the 'l' which closes the list; and 'al' the name of all the letters together, both vowels and consonants; and so of other *pratyāhāras*, or names of classes of letters.

ऊकालोऽञ्भ्रस्वदीर्घमुतः । १ । २ । २१ ।

उश्च ऊश्च ऊश्च वः । प्रां काल इव कालो यस्य सोऽच् क्रमाद् इह दीर्घमुतसंज्ञः स्यात् । स प्रत्येकमुदात्तादिभेदेन त्रिधा ।

No. 9.—Let A VOWEL WHOSE TIME (or prosodial length) is THAT OF short u, long ū, and prolated ū, be called accordingly SHORT, LONG, and PROLATED. These again are severally threefold, according to the division of 'acutely accented, &c.,' here following.

उच्चैरुदात्तः । १ । २ । २६ ।

No. 10.—A vowel uttered WITH A HIGH TONE is said to be ACUTELY ACCENTED. (The grammarians describe this accentuation as being the result of employing, in the utterance of the vowel, what they call the *upper half* of the organ, that is to say of the palate, lips, &c, see No. 14).

नीचैरनुदात्तः । १ । २ । ३० ।

No. 11.—A vowel uttered WITH A LOW TONE is said to be GRAVELY ACCENTED.

समाहारः स्वरितः । १ । २ । ३१ ।

स नवविधोऽपि प्रत्येकमनुनासिकाननुनासिकत्वाभ्यां द्विधा ।

No. 12.—When there is A COMBINATION of the acute and grave accent the vowel HAS THE CIRCUMFLEX ACCENT. The application of

the three accents to the three several prosodial lengths gives nine varieties of each vowel. This nine-fold variety is further doubled by the presence or absence of *nasality*, which is next to be defined.

मुखनासिकावचनोऽनुनासिकः । १ । १ । ८ ।

मुखलङ्घितनासिकयोच्चार्यमाणो वर्णोऽनुनासिकसंज्ञः स्यात् । तदित्यम् ।
अ इ उ ऋ एषां वर्णानां प्रत्येकमष्टादश भेदाः । लवर्णस्य द्वादश तस्य दीर्घा-
भावात् । एचामपि द्वादश तेषां ह्रस्वाभावात् ।

No. 13.—Let THAT WHICH IS PRONOUNCED BY THE NOSE ALONG WITH THE MOUTH be called NASAL. Thus, of the letters *a i u ri*, there are severally eighteen different modifications. Of the letter *ri* there are only twelve, because it does not possess the long (but only the short and the prolated) prosodial time (No. 9). Of the letters *e ai o au* also there are only twelve modifications, because these have not the short prosodial time.

तुल्यास्यप्रयत्नं सवर्णम् । १ । १ । ९ ।

तात्त्वादिस्थानमाभ्यन्तरप्रयत्नश्चेत्येतद् द्वयं यस्य येन तुल्यं तन्मिथः सव-
र्णसंज्ञं स्यात् । चन्द्रवर्णयोर्मिथः सावर्ण्यं वाच्यम् ।

No. 14.—Let two letters HAVING THE SAME ORGAN (or place of origin) such as the palate, &c., and attended WITH THE SAME EFFORT of utterance within the mouth, be called HOMOGENEOUS one with another. *Kātyāyana* remarks on this: ‘The homogeneousness of *ri* and *lri*, one with another, should be stated.’ This form of expression—viz., ‘should be stated’—distinguishes the supplementary remarks (*mātika*) of *Kātyāyana*.

अकुर्विसर्जनीयानां कण्ठः । इक्षुयशानां तालु । चटुरषाणां मूर्धा ।
लतुलसानां दन्ताः । उपध्मानीयानामोष्ठौ । प्रमङ्गनानां नासिका च ।
एदैतोः कण्ठतालु । आदैतोः कण्ठाष्ठम् । वकारस्य दन्तोष्ठम् । जिह्वामूला-
यस्य जिह्वामूलम् । नामिकानुस्वारस्य ।

No. 15.—The THROAT is the organ OF the gutturals A Á KA KHA GA GHA ŌA (No. 17) HA and VISARGA; the PALATE, OF the palatals I Í CHA CHHA JA JHA ŌA YA and ŚA; the HEAD, OF the cerebrals RÍ RÍ TA THA DA DHA ŌA RA and SHA; the TEETH, OF the dentals LRÍ LRÍ TA THA DA DHA ŌA LA and SA; the LIPS, OF the labials U Ú PA PHA BA BHA MA, AND OF UPADHMANÍYA, as *visarga* is called when it is written

in the form of two semi-circles before *pa* or *pha* (No. 117). OF the nasal letters ÑA MA ÑA NA AND NA, the NOSE ALSO is an organ, in addition to the organ of the class in which each respectively appears above. The organs OF E and AI are the THROAT and the PALATE; OF O and AU, the THROAT and the LIPS; OF VA, the TEETH and the LIPS*. The organ OF JIHWÁMŪLÍYA, as *visarga* is called when it is written in the form of two semi-circles before *ka* or *kha*, is the ROOT OF THE TONGUE. The NOSE is the organ OF ANUSWÁRA.

ययो द्विधा । आभ्यन्तरो बाह्यश्च । आकः पञ्चधा । स्पृष्टेषत्स्पृष्टेषद्वि-
वृतविवृतसंवृतभेदात् । तत्र स्पृष्टप्रयत्नं स्पृशानाम् । ईषत्स्पृमन्त स्यानाम् ।
ईषद्विवृतमूष्मणाम् । विवृतं स्वराणाम् । ह्रस्वस्यावर्णस्य प्रयोगे संवृतम् ।
प्रक्रियादशायां तु विवृतमेव । बाह्यस्त्वेकादशधा । विवारः संवारः श्वासा
नादो घोषोऽघोषोऽल्पप्राणो महाप्राण उदात्तोऽनुदात्तः स्वरितश्चेति । खरो
विवारः श्वासा अघोषश्च । ह्रस्वः संवारः नादो घोषश्च । वर्णाणां प्रथम-
तृतीयपञ्चमा यणश्चाल्पप्राणाः । वर्णाणां द्वितीयचतुर्थी शलश्च महाप्राणाः ।
कादयो मावमानाः स्पर्शाः । यणोऽन्तःस्थाः । शल ऊष्माणः । अचः स्वराः ।
ॐ क ॐ ख इति कखाभ्यां प्रागर्ध्वविसर्गसदृशो जिह्वामूलीयः । ॐ प ॐ फ इति
पफाभ्यां प्रागर्ध्वविसर्गसदृश उपध्मानीयः । अं अः इत्यचः परावन्स्वारविसर्गो ।

No. 16.—THE EFFORT in utterance is TWOFOLD, that which takes place WITHIN the mouth, AND that which is EXTERNAL as regards the mouth, belonging to the throat. THE FORMER IS OF FIVE KINDS—ACCORDING TO THE DIVISION OF TOUCHED, SLIGHTLY TOUCHED, SLIGHTLY OPEN, OPEN and CONTRACTED. The EFFORT when the organ is TOUCHED by the tongue, BELONGS TO the five classes of consonants SPARŚA; when it is SLIGHTLY TOUCHED TO the semi-vowels (called ANTASTHA, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants); when the organs of speech are SLIGHTLY OPEN, TO the sibilants and the aspirate ÚSHMAN; when the organs are OPEN, TO the vowels SWARA. IN ACTUAL USE, the organ in the enunciation OF THE SHORT A IS CONTRACTED: but it is considered to be OPEN only, as in the case of the other vowels, when the vowel A is IN THE STATE OF TAKING PART in some operation of grammar. (The reason for this is, that if the short *a* were held to differ from the long *á* in this respect, the *homogeneousness* mentioned in No. 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneousness would be debarred. In order to restore the

short *a* to its natural rights, thus infringed throughout the *Ashtādhyāyī*, *Pāṇini* with oracular brevity in his closing aphorism gives the injunction 'AA,' which is interpreted to signify "Let short *a* be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise."

The effort in utterance EXTERNAL as regards the mouth is OF ELEVEN KINDS—viz, EXPANSION of the throat, producing hard articulation; CONTRACTION of the throat, producing soft articulation; SIGHING; SOUNDING; LOW PREPARATORY MURMUR; ABSENCE OF SUCH MURMUR; SLIGHT ASPIRATION; STRONG ASPIRATION; and the effort of ACUTE, GRAVE, and CIRCUMFLEX accentuation. IN the case of the letters in the *pratyāhāra* KHAR (viz., the hard consonants *kha pha chha tha tha cha ta ta ka pa sa sha sa*), the effort is that of VIVĀRA, ŚWĀSA, and AGHOSHA. IN the case of the letters in the *pratyāhāra* HAŚ, (viz., the soft consonants *ha ya va ra la ña ma ña na jha bha gha dha ja ba ga da da*), it is that of SAÑVĀRA, NĀDA, and GHOSHA. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the *vivāra* and *sañvāra* difference, the additional distinctions of *śwāsa*, *nāda*, *ghosha*, and *aghosha* whatever may be their utility or import elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed 'sonants,' and 'surds.' THE FIRST AND THIRD LETTER IN each of THE FIVE CLASSES, in the ordinary arrangement of the alphabet (viz., *ka cha ta ta pa* and *ga ja da da ba*), AND the letters denoted by the *pratyāhāra* YAṆ (viz, the semivowels *ya va ra la*), are UNASPIRATED. THE SECOND AND FOURTH LETTERS OF the same CLASSES (viz., *kha chha tha tha pha* and *gha jha dha dha bla*), AND the letters denoted by the *pratyāhāra* ŚAL, (viz., the sibilants and the aspirate, *śa sha sa ha*), are ASPIRATED. The letters in the ordinary arrangement of the alphabet, BEGINNING WITH KA, AND ENDING WITH MA, are the five classes of consonants SPARŚA. Those denoted by the *pratyāhāra* YAṆ are the semi-vowels ANTASTHA; those denoted by ŚAL, the sibilants and aspirate ŪSHMAN; those denoted by ACH are the vowels SWARA. A character LIKE THE HALF OF VISARGA, when standing BEFORE KA or KHA, is called JIHWĀMŪLĪYA and when standing BEFORE PA or PHA is called UPADHMĀNĪYA (No. 15). A-character, in the shape

of A DOT, FOLLOWING A VOWEL, is called ANUSWÁRA: and one in the shape of TWO DOTS, or small circles, VISARGA.

अणुदित् सवर्णस्य चाऽत्ययः । १ । १ । ६६ ।

अविधीयमानोऽणुदिच्च सवर्णस्य संज्ञा स्यात् । अत्रैवाण् परेण णकारेण ।
कु चुं टु तु पु एते उदितः । तदेवम इत्यष्टादशानां संज्ञा । त्र्यकारोकारौ ।
ञकारस्त्रिंशतः । एवं लृकारोऽपि । एचो द्वादशानाम् । अनुनासिकाननुनासि-
कभेदेन यवला द्विधा । तेनाननुनासिकास्त द्वयोर्द्वयोः संज्ञा ।

No. 17.—Let a letter, denoted by the *pratyāhāra* AN, NOT pro-
pounded as AN AFFIX or operative agent, but as something to be
operated upon, AND let in like manner A LETTER FOLLOWED BY AN
INDICATORY U, be the name of (and so imply) its homogeneous
letters also.

Here the *pratyāhāra* an is made by the latter *ṇ* (of the sixth of
the *sūtras* of Śiva, viz. *lan*, and not by the *ṇ* at the end of the first
sūtra. The *pratyāhāra* is therefore held to denote the semi-vowels
as well as the vowels.) The letters above referred to, with an indi-
catory *u*, are *ku chu tu tu pu*; *ku* represents the guttural class, *chu*
the palatals, *tu* the cerebrals, *tu* the dentals, and *pu* the labials).
Hence *a* is the name of (and implies) its eighteen several varieties
(No. 13): and so *i* and *u*. The vowel *ṛi* is the name of thirty (for
it denotes its own eighteen varieties, and the twelve varieties of
lṛi, No. 13). So *lṛi* also (for it denotes its own twelve varieties, and
the eighteen modifications of *ṛi*). The diphthongs *e ai o au* (*ech*)
are each the name of twelve. Through the distinction of nasal and
non-nasal, *ga va* and *la* are twofold; and, by this rule, the non-nasal
form of each implies both.

परः संनिकर्षः संहिता । १ । १ । १०६ ।

वर्णानामतिशयितः संनिधिः संहितासंज्ञः स्यात् ।

No. 18.—Let the CLOSEST PROXIMITY of letters be called CONTACT
samhitā).

हलोऽनन्तराः संयोगः । १ । १ । ७ ।

अन्धिरव्यवहिता हलः संयोगसंज्ञाः स्युः ।

No. 19.—Let CONSONANTS UNSEPARATED by vowels be called A
CONJUNCTION of consonants,

सुप्रिङन्तं पदम् । १ । ४ । १४ ।

सुबन्तं तिङन्तं च पदसंज्ञं स्यात् । इति संज्ञाप्रकरणम् ॥

No. 20.—Let THAT WHICH ENDS IN “SUP” (No. 137). OR IN “TİK” (No. 408) be called a PADA (or inflected word, as distinguished from a root, or that which has undergone no such inflection).

So much for the chapter on terms. We now came to the conjunction of vowels.

अच्सन्धिः ।

इको यणचि । ६ । १ । ११ ।

इकः स्याने यण् स्यादचि संहितायां विषये । सुधी उपास्य इति स्थिते ।

No. 21.—Instead OF a letter denoted by the *pratyāhāra* IK, let there be one denoted by the *pratyāhāra* YAN, in each instance WHERE one denoted by the *pratyāhāra* ACH immediately follows.

In the case, for example, of the word *sudhī* (meaning “the intelligent”) followed by the word *upāsya* (“to be worshipped”).

It is to be observed that the foregoing aphorism consists solely of the three *pratyāhāras* *ik yan* and *ach*, the first having the termination of the genitive or *sixth case*; the second, that of the nominative or *first case*; and the third, that of the locative or *seventh case*. The force of these terminations is to be ascertained from other aphorisms; because, although the author of the *Kaumudī*, in his *vṛitti* or expansion of the aphorism, has collected all that is required, yet the student, not content to receive anything on a lower authority than that of *Pāṇini* must be enabled to verify the interpretation offered to him. Holding, therefore, that we have merely got three *pratyāhāras*, with different terminations, we proceed to enquire (1st) which is to give way, (2nd) which is to take its place, and (3rd) which is to be regarded as the cause of the change. For the sake of brevity we may now drop the term *pratyāhāra*, and speak of *yan*, *ach*, &c. simply.

तस्मिन्निति निर्दिष्टे पूर्वस्य । १ । १ । ६६ ।

सप्तमीनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणाव्यवहितस्य पूर्वस्य बोध्यम् ।

No. 22.—WHEN A TERM IS EXHIBITED IN THE SEVENTH CASE (No. 137,) the operation directed is to be understood as affecting the state OF WHAT immediately PRECEDES that which the term denotes.

In the present instance, the term exhibited in the seventh case is *ach*. In the example *sadhí upásya*, the *u* of *upásya* is the vowel which that term denotes; and that which is to be affected is—the final *í* (*ik*) of *sadhí*, which immediately precedes the *u*. By the foregoing rule, *yan* is to be substituted for the *ik*, but *yan* is the common name of the four letters *y* *r* and *l*, and the question occurs—which of these is to be the substitute? The next rule supplies the answer.

स्थानेऽन्तरतमः । १ । १ । ५० ।

प्रसङ्गे सति सदृशतम आदेशः स्यात् । सु ध् य उपास्य इति जाते ।

No. 23.—When a common term is obtained as a substitute, let THE LIKEST of its significates, to that IN THE PLACE of which it comes, be the actual substitute.

Of the four letters denoted by *yan*, *y*, being a palatal, is the likest to *í*. Thus we have got *sudhyupásya*, which furnishes an occasion for another rule to come into operation.

अनचि च । ८ । ४ । ४७ ।

अचः परस्य यरो द्वे वा स्तो न त्वचि ।

No. 24.—Of *yar*, after *ach*, the reduplication is optional; BUT NOT IF *ACH* FOLLOW.

In *sudhyupásya* the *dha* is *yar* (this denoting all the consonants except *ha*), and it follows *u* (*ach*), and it is not followed by *ach*, being followed by *ya*. Therefore, if we make the optional reduplication, we get *sudhdhyupásya*. This calls another rule into operation.

भलां जश् भशि । ८ । ४ । ५३ ।

स्पष्टम् । इति धकारस्य दकारः ।

No. 25.—Instead OF the letters called *JHAL* there shall be *JAS* IF *JHAŚ* FOLLOW.

Thus, instead of the first *dha* (*jhal*) of *sudhyupásya*, since *dha*, (*jhaś*) follows it, there must be *jaś*; that is to say, *ja ba ga da* or *da*. Of these the likest (No. 23) is *da*. So, we get *suddhyupásya*; and the process might here terminate, did not another rule start an objection.

संयोगान्तस्य लोपः । ८ । २ । २३ ।

संयोगान्तं यत् पदं तदन्तस्य लोपः स्यात् ।

No. 26.—Let there be ELISION of the final OF THAT *padu* (No. 20) WHICH ENDS IN A COMPOUND CONSONANT.

In *suddhyupāsya* the *padu* *suddhy* ends with a compound consonant; and, according to the rule, the whole *padu* ought to disappear. The rule, however, is limited by the qualification that follows.

अलोऽन्त्यस्य । १ । १ । ५२ ।

षष्ठोर्निर्दिष्टान्तस्यादेशः स्यात् । इति प्राप्ते ।

No. 27—Let the substitute take the place OF ONLY THE FINAL LETTER of that which is denoted by a term exhibited in the genitive or sixth case.

An instance of elision (*lopa* No. 7) is regarded by the Sanskrit grammarians as the *substitution of a blank*. So a blank is directed to be substituted for the *y*, the final letter of the word *suddhy*, which is denoted (in No. 26) by a term, in the genitive or sixth case, viz. “of that *padu* which ends in a compound consonant.” But here *Kātyāyana* interferes, and remarks as follows:—

यणः प्रतिषेधो वाच्यः । सुद्धुपास्यः । मद्ध्वरिः ।
धातृशः । लाकृतिः ।

No. 28.—“The PROHIBITION of the rule (No. 26) in the case OF YAN SHOULD BE STATED”

So the elision does not take place, and the formation of the word *Suddhyupāsya* (a name of God—“He who is to be worshipped by the intelligent”) is completed.

By a like process are formed the three words *Maddhwari* (a name of *Vishṇu*—“the foe of the demon *Maulhu*,”) *Dhātṛaṅśa* (a name of *Brahmā*—“a portion of *Vishṇu* the cherisher”) and *lākrīti* (“the form of the letter *lri*”) in which the other letters denoted by *yaṇ* are successively exhibited. The student, after making himself familiar with the process in the instance of *Suddhyupāsya*, should exercise himself in applying it to these and similar instances, not referring to his book except when his memory fails him.

We now proceed to consider the changes that depend upon the diphthongs (*ech*).

एचोऽयवायावः । ६ । १ । ७८ ।

एचः क्रमादय् अय् आय् आय् एते स्युरचि ।

No. 29.—Instead OF ECH, when *ach* follows, let there be in due order, AY AV ĀY ĀV.

The due order is ascertained by the next rule.

यथासंख्यमनुदेशः समानाम् । १ । ३ । १० ।

समसम्बन्धी विधिर्यथासंख्यं स्यात् । हरये । विष्णवे । नायकः पावकः ।

No. 30.—When a rule involves the case OF EQUAL NUMBERS of substitutes and of things for which these are to be substituted, let THEIR MUTUAL CORRESPONDENCE (or the assignment of each to each) be ACCORDING TO THE ORDER OF ENUMERATION.

Thus *ech* denotes the four diphthongs *e o ai ou*, and the four substitutes enumerated in the preceding rule are distributed among them—thus *ay* is the substitute of *e*, *av* of *o*, *āy* of *ai* and *āv* of *au*. Example: *hare + e = haraye* “to Hari,” *vishṇo + e = vishṇave*, “to Vishṇu,” *nai + aka = nāyaka* “a leader,” *pau + aka = pāvaka*, “purifier, i. e. “Fire.”

A similar change, under different circumstances, is directed by the next rule.

वान्तो यि प्रत्यये । ६ । १ । ७९ ।

यकारादौ प्रत्यये परे ओदौतारव् आव् एतौ स्तः । गव्यम् । नाव्यम् ।

No. 31.—There shall be substituted WHAT ENDS IN V (viz. the two substitutes *av* and *āv*) for the corresponding *o* and *au*, WHEN AN AFFIX (No. 139) beginning with the letter YA FOLLOWS.

Thus *go + yam = ganyam* “belonging to a cow;” *nau + yam = nāryam* “belonging to a boat.”

The following *vārtika* provides for a solitary case.

अध्वपरिमाणे च । गयूतिः ।

No. 32.—“And when the compound is employed in the sense of a measure of distance,” the *o* of *go*, followed by *yūti* (though this is not an affix, No. 31) becomes *av*. Thus *go + yūti = gavyūti*, when it signifies “a distance of about four miles;” but the substitution does not take place when it signifies a “yoke of oxen” (*goyūti*).

अदेङ्गुणः । १ । १ । २ ।

अत् एङ् च गुणसंज्ञः स्यात् ।

No. 33.—Let short *a* and *Ē* (that is to say *e* and *o*) be called *GUṆA*.

But why is the short *a* alone understood here in seeming contradiction to what was said in No. 17? The next rule will account for this.

तत्पर तत्कालस्य । १ । १ । १० ।

तः परो यस्मात् स च तात्परस्त्वोच्चार्यमाणमकालस्यैव संज्ञा स्यात् ।

No. 34.—Let a vowel FOLLOWED BY THE LETTER *t*, and a vowel following the letter *t*, be the name only OF THE LETTER WHICH HAS THE SAME PROSODIAL LENGTH. (Nos. 9 and 17.)

The letter *a* is the representation of eighteen varieties (No. 17); but when it is followed by *t*, as in the preceding rule, it represents neither the long nor the prolated modifications.

आहुणाः । ६ । १ । ८१ ।

अवर्णादचि परे पूर्वपरयोरेको गुणादेशः स्यात् + उपेन्द्रः । गङ्गादकम् ।

No. 35.—When *ach* comes AFTER *a* (or *ā*), let *GUṆA* be the single substitute for both.

Example, *upa + indra = upendra* (a name of *Kṛishṇa*—"born subsequently to *Indra*"); *gaṅgā + udakam = gaṅgodakam* ("the water of the Ganges").—In these examples the *guṇa e* is substituted for *a* and *i*, and the *guṇa o* for *ā* and *u*, because the organs employed in the pronunciation of *e* (the throat and palate) are those severally employed in the pronunciation of *a* and *i* (Nos. 16 and 23); and the organs employed in the pronunciation of *o* (the throat and lips) are those severally employed in the pronunciation of *ā* and *u*.

उपदेशेऽनुनासिक इत् । १ । ३ । २ ।

उपदेशेऽनुनासिकोऽजित्संज्ञः स्यात् । प्रतिज्ञानुनासिक्याः पाणिनीयाः ।

लणसूत्रस्यावर्णेन सहोच्चार्यमाणो रेफो रत्वयोः संज्ञा ।

No. 36.—IN AN *UPADEŚA* (No. 5), let A NASAL vowel be called "rr" No. 7).

In *Pāṇini's* Grammar there is no visible sign of the nasality of a vowel—hence we can know a vowel to be nasal only from *Pāṇini's* explicitly asserting that it is so, or from our finding that he treats it in such a way that we must conclude he regarded it as nasal. When speaking of the *Śiva-sūtras*, it was mentioned that the vowel in the

sūtra laṇ is called "it." According to No. 8, therefore, this vowel may be employed as the final of a *pratyāhāra*, and the *ra* in the next rule (No. 27) is held to be this *pratyāhāra*, the name common to the two letters *ra* and *la*.

उरण् रपरः । १ । १ । ५१ ।

अ इति त्रिंशतः संज्ञेः सप्त तत्स्थाने योऽण् स रपरः सञ्ज्ञेः प्रवर्तते ।
 कृष्णाद्विः । तवल्कारः ।

No. 37.—AN, substituted IN THE PLACE OF RI, which (No. 17) is the representative of thirty varieties, is always FOLLOWED BY the *pratyāhāra* RA (No. 36). Example : *Kṛishṇa* + *ṛiddhi* = *Kṛishṇariddhi* ("the growth of *Kṛishṇa*"), *tava* + *ṛikāra* = *tavalkāra* ("thy letter *ṛi*").—The *pratyāhāra* *aṇ* denotes *a*, *i* and *u*. The *a* in the two preceding examples is the *guṇa* directed by rule No. 35. [As examples of *i* and *u*, directed by other rules, we may notice *kṛi* + *ati* = *kirati*, "he scatters," and *dwaimātri* + *a* = *dwaimatura*, "having both a mother and a stepmother."] The *guṇa* substitute of *ṛi* is *a*, because *a*, like *ṛi* has only one organ of pronunciation, whereas *e* and *o*, having two each, are less like *ṛi* (No. 16).

लोपः शाकल्यस्य । ८ । ३ । १६ ।

अवर्णपूर्वयोः पदान्तयोर्वयवयोर्वा लोपोऽपि परे ।

No. 38.—In deference to the opinion OF ŚĀKALYA, let the ELISION be optional of the letters *ya* and *va* preceded by *a* or *ā*, and at the end of a *pada* followed by *aś*.

Thus *hare iha*, by No. 39, becomes *harayihā*; then the *ya* at the end of the *pada* *haray*, being preceded by *a*, and followed by *i* (*aś*), may be optionally elided by this rule—the optionality of which is delicately implied in the aphorism by its being rested on the authority of the ancient grammarian Śākalya, the propriety of whose injunction Pāṇini does not deny, although he does not admit it to be absolutely obligatory. The form of expression *hara iha* would then appear to furnish occasion for the operation of rule No. 35—but the rule here following debars this.

पूर्वत्रासिद्धम् । ८ । २ । १ ।

सपादसप्ताध्यायीं प्रति त्रिपादसिद्धा त्रिपादग्रामपि पूर्व प्रति परं शास्त्र-
 मासिद्धम् । हर इह । हरयिह । विष्ण इह । विष्णविह ।

No. 39.—AS FAR AS CONCERNS WHAT PRECEDES THEM, the three last chapters of the Grammar of *Pāṇini* are AS IF THE RULES CONTAINED IN THESE THREE CHAPTERS HAD NEVER TAKEN EFFECT: and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned.

To understand this, it must be recollected that the grammar of *Pāṇini* is divided into eight Lectures (*adhyāya*), each Lecture into four chapters (*pāda*), and each chapter into a number of succinct Aphorisms (*sūtra*). When the correct formation of a word is to be ascertained by the rules of this grammar, each *sūtra* is conceived to present itself, or to be found (*prāpta*) when an occasion for its operation occurs. Now in the case of *hara iha* (No. 38), an occasion for the operation of No. 35 occurs, because no consonant intervenes between the *a* and *i*. But the elision of the intervening consonant (*y*) was the effect of a rule (No. 38) which stands as the nineteenth aphorism in the third chapter of *Pāṇini*'s eighth Lecture; and therefore, so far as rule No. 35 is concerned, which is the eighty-seventh aphorism of the first chapter of the sixth Lecture, the elision is as if it had never taken effect. Thus we have optionally *hara iha* or *harayiha* "to Hari here," and so also *viṣṇu iha* or *viṣṇuviha* "Oh Viṣṇu here."

वृद्धिरादैच् । १ । १ । १ ।

आदैच्च वृद्धिसंज्ञः स्यात् ।

No. 40.—Let LONG *Á* (No. 34), and *AI* and *AU*, be called *VRIDDHI*.

वृद्धिरेचि । ६ । १ । ८८ ।

आदैच परे वृद्धिरेकादेशः स्यात् । गुणापवादः । कृष्णौकत्वम् गङ्गाघ्नः । देवैश्वर्यम् । कृष्णौत्कण्ठम् ।

No. 41.—WHEN *ECH* FOLLOWS *a* let *VRIDDHI* be the single substitute for both.

This is a contradiction (*apavāda*), of the rule No. 35, which directs *guna* to be substituted in such a case. This rule takes effect, to the limitation of No. 35, because the latter has still a sphere left for its operation; whereas if No. 35 were always to take effect, the operation of the present rule would always be forestalled. Such a rule as the present is tantamount to an exception to a more general rule.

The Sanskrit Grammar acknowledges no irregularity, or exception to a rule—holding that a word which differs from all others of its class is “sui juris,” and must have a rule of its own. (No. 32.)

Thus we have *krishṇa + ekatva = krishṇaikatva* “oneness with *Krishna*,” *gāṅgā + ogha = gāṅgaugha* “the torrent of the Ganges,” *deva + vishvargam = devaishvargam* “the divinity of a God,” *krishṇa + autkanthyaṃ = krishṇautkanthyam* “a longing after *Krishṇa*.”

एत्येधत्युत्सु । ६ । १ । ८६ ।

अवर्णादेजाद्योरेत्येत्याहृति च परे वृद्धिरेकादेशः स्यात् । उपैति । उपैधते । प्रष्टौहः । एजाद्याः क्रिम् । उपेतः । मा भवान् प्रेदिधत् ।

No. 42.—WHEN the verbs *ETI* and *EDHATI*, in those forms which begin with *ech*, FOLLOW *a*, AND when the substitute *ŪTH* (No. 282) follows it, let *eriddhi* be the single substitute of the concurring vowels.

This rule limits No. 41, which had previously limited No. 35.

Hence we have *upa + eti = upaiti* “he comes near,” and *upa + edhate = upaidhate* “it increases.” In the example *prashtharāhah* (the accusative or second case plural of *prashtharāh* “a young steer training for the plough,”) the elements *prashtha rāh* and *śas* are (by Nos. 137 156, 185, 282, 281, 5, and 283) brought to the form *prashtha rāhah*, to which the present rule applies, the result being *prashtharāhah*.

Why do we say (of the verbs *eti* and *edhati*) “in those forms which begin with *ech*?” Because other parts of these verbs, not beginning with *ech*, are not affected by this rule. Example: *upa + ita = upeta* “approached”—(No. 35); *nā bhavān predidhat = pra + ūdidhat*, “Let not your honour promote.”

अक्षादूहिन्यामुपसंख्यानम् । अतौहिणी सेना ।

No. 43.—“IT MAY BE ADDED that the substitution of *eriddhi* takes place also (No. 42) and not that of *gupa*, WHEN *ŪHINI* FOLLOWS *AKSH*.” Thus *akshat + ūhini = aksharūhinī* “an army.”

प्रादूहेठोदयेष्येषु । प्रौहः । प्रौठः । प्रौठिः । प्रैषः । प्रैष्यः ।

No. 44.—“AND the substitution of *eriddhi* takes place also (No. 42) WHEN *PRA* IS FOLLOWED BY *ŪHA ŪPHA ŪPHI ESHA* and *ESHYA*. Thus *pra + ūha = prauha* “a good argument,” *pra + ūpha = prauḍha* “proud,” *pra + ūphi = prauḍhi* “audacity,” *pra + esha = praiṣha* “sending,” *pra + eshya = praiṣhya* “a servant.”

चते च तृतीयासमसि । सुखेन चतः सुखार्तः । तृतीयेति किम् । परमतः ।

No. 45.—“AND IF SHORT *ṛi* FOLLOW *a* IN A COMPOUND WORD the first member of WHICH HAS the sense of THE THIRD or instrumental CASE.”—Example: *sukha + ṛita = sukhārta* “affected by joy.” (Nos. 37 and 70)—Why (do we say) “which has (the sense of) the third (or instrumental case)?” Because otherwise, as in the compound *parama + ṛita = paramārta* “last-gone,” this rule does not apply.

प्रवत्सतरकम्बलवसनार्णदशानामृणे । प्रार्णम् । वत्सतरार्णम् । इत्यादि ।

No. 46.—“AND WHEN *ṛiṇa* (‘a debt’) FOLLOWS *PRA VATSATARA KAMBALA VASANĀ ṚIṆA* and *DAŚĀ*.” Thus *prārṇa* “principal debt,” *vatsatārṇa* “debt of a steer,” *kambalārṇa* “debt of a blanket,” *vasanārṇa* “debt of a cloth,” *ṛinārṇa* “debt of a debt, compound interest,” *Daśārṇā* “the river Dosaron or Dosarene” (No. 134.)

उपसर्गाः क्रियायोगे । १ । ४ । ५६ ।

प्रादयः क्रियायोगे उपसर्गसंज्ञाः स्युः ।

No. 47.—Let *pra*, &c. (No. 48) WHEN PREFIXED TO A VERB be termed *upasargas*.

प्र । परा । अप । सम् । अनु । अव । निस् । निरु । दुस् । दुर । वि । आङ् । नि । अधि । अपि । अति । सु । उत् । अभि । प्रति । परि । उप । एते प्रादयः ।

No. 48.—By “*PRA*, &c.” we mean THE FOLLOWING particles—*pra* “before,” *parā* “opposite,” *apa* “off,” *sam* “with,” *ana* “after,” *ava* “down,” *nis* or *nir* “out,” *dus* or *dur* “ill,” *vi* “apart,” *ān* “as far as,” *ni* “within” *adhi* “over,” *api* “verily,” *ati* “beyond,” *su* “well,” *ut* “up,” *abhi* “opposite,” *prati* “back again,” *puri* “around,” *upa* “next to.”

भूवादयो धातवः । १ । ३ । १ ।

क्रियावाचिनो भ्वादयो धातुसंज्ञाः स्युः ।

No. 49.—Let verbal roots *BHU* “be” *VĀ* “blow” and THE LIKE be called *DHĀTU*.

उपसर्गादृति धातौ । ६ । १ । ६१ ।

अवर्णान्तादुपसर्गादृकारादौ धातौ परे वृद्धिरेकादेशः स्यात् । प्राच्छति

No. 50.—WHEN A *DHĀTU* (No. 49) BEGINNING WITH *ṛi* FOLLOWS AN *UPASARGA* (No. 47) ending in *a* or *ā*, let *vṛiddhi* be the single substitute for both. Thus *pra + ṛichchhati = prārchchhati* “he goes on rapidly”

एङि पररूपम् । ६ । १ । ९४ ।

आदुपसर्गादेङादौ धातौ पररूपमेकादेशः स्यात् । प्रेजत । उपोषति ।

No. 51.—WHEN a *dhātu* BEGINNING WITH *EN* FOLLOWS an *upasarga* ending in *a* or *ā*, let the single substitute for both be THE FORM OF THE SUBSEQUENT VOWEL. Thus *pra+ejate=prejate* “he trembles,” *upa+oshati=uposhati* “he sprinkles.”

अचोऽन्त्यादि टि । १ । १ । ६४ ।

अचां मध्ये योऽन्त्यः स आदिर्यस्य तट्टिसंज्ञं स्यात् ।

No. 52.—Let the final portion of a word, BEGINNING WITH THE LAST OF THE VOWELS in the word, be called *ṬI*.

शकन्धादिषु पररूपं वच्यम् । तच्च टेः । शकन्धुः । कर्कन्धुः । मनीषा । लाङ्गलीषा । आकृतिगणोऽयम् । मार्तण्डः ।

No. 53.—“IT SHOULD BE STATED THAT THE FORM OF THE SUBSEQUENT vowels takes the place of both IN ŚAKANDHIU &c.

Thus *śaka+andhu=śakandhu* “a sort of potherb,” *karka+andhu=karkandhu* “the jujube,” *lāṅgala+īsha=lāṅgalīsha* “the handle of a plough,” *mārta+anḍa=mārtaṇḍa* “the sun,” *manas+īśā=manīśā* “intellect.”

This is a class of compound words, the fact of a word's belonging to which is known only from its form, *a posteriori*, and is not discoverable by any consideration of its constituent parts *a priori*.

ओमाङोश्च । ६ । १ । ९५ ।

ओमि आङि चात् पररूपमेकादेशः स्यात् । शिवायोनमः । शिवेहि ।

No. 54.—AND WHEN the mystic syllable *OM*, OR the *upasarga* *ई* (No. 47.) follows *a* or *ā*, let the single substitute be the form of the subsequent.

Example : *Śivāya+om=namah Śivāyōṇinamah* “adoration to Siva !” ; *Śiva+ā+ihī=Śivehi* “oh Siva, come.” (Nos. 5, 55, and 35.)

अकः सवर्णे दीर्घः । ६ । १ । १०१ ।

अकः सवर्णेऽचि परे पूर्वपरयोर्दीर्घं एकादेशः स्यात् । दैत्यारिः । श्रीशः ।

विष्णूदयः । होतृकारः ।

No. 55.—WHEN A HOMOGENEOUS VOWEL FOLLOWS *AK*, let the corresponding LONG VOWEL be the substitute for both.

Example: *daitya + ari = daityāri* "a foe of the demons," (a name of *Vishṇu*), *śrī + īśa = śrīśa* "the lord of *Śrī*," *Vishṇu + udaya = Vishṇūdaya* "the rise of *Vishṇu*," *hotṛi + pṛikāra = hotṛikāra* "the letter *pṛi* of the officiating priest," (No. 16.)

एङः पदान्तादति । ६ । १ । १०६ ।

पदान्तादङोऽति परे पूर्वपमेकादेशः स्यात् । हरेऽव । विष्णोऽव ।

No. 56.—AFTER EŃ FINAL IN A PADA (No. 20) IF SHORT A COME, let the single substitute for both be the form of the precedent vowel.

Example: *hare + ava = hare'va* "Oh Hari!—off;" *vishṇo + ava = vishṇo'va* "Oh Vishṇu! off—". A character termed *ardulhākāra*, or "half the letter *a*," is generally written in the place of the letter thus elided, as we write an apostrophe in some analogous cases.

सर्वत्र विभाषा गोः । ६ । १ । १२२ ।

लोके वेदे चैङन्तस्य गोरति वा प्रकृतिभावः पदान्ते । गो अयम् । गोऽयम् । एङन्तस्य किम् । चित्राययम् । पदान्ते किम् । गोः ।

No. 57.—EVERYWHERE, both in secular and sacred writing, THE ORIGINAL OF THE WORD GO ("a cow,") being a *pada* ending in EŃ, may be optionally retained before *a*.

Example: *Go + agram = go agram* or *go'gram*, "a multitude of cows." "Why ending in *eñ*?" Because the word *go*, at the end of the compound word *chitrāgu* ("having a brindled cow,") where, in the neuter, it ends in *u* (Nos. 269 and 275), has not the option of remaining unchanged. So *chitrāgu + agram = chitrāguagram* "a multitude of brindled cows," (No. 21.) Why "being a *pada* so ending?" Because, though it end in *eñ*, the rule does not apply unless the word *go* be a *pada* (No. 20), so that, in forming the ablative or fifth case, (by Nos. 137 155, 36, 124, and 111,) we have *go + ah = goh* (by No. 193.)

अनेकाल् शित् सर्वस्य । १ । १ । ५५ ।

इति प्राप्ते ।

No. 58.—Let a substitute CONSISTING OF MORE THAN ONE LETTER or CONTAINING AN INDICATORY PALATAL Ś, take the place OF THE WHOLE of the original expression.

डिञ्च । १ । १ । ५३ ।

डिङनेकालप्यन्त्यस्यैव स्यात् ।

No. 59.—AND let THAT WHICH HAS AN INDICATORY *ś*, even though it consist of more than one letter, take the place of the final letter only of the original expression.

अवङ् स्फोटायनस्य । ६ । १ । १२३ ।

पदान्ते एङन्तस्य गोरवङ् वाऽचि । गोऽयम् । गवायम् । पदान्ते किम् । गवि ।

No. 60.—According to the opinion of SPHOTĀYANA, AVAṆ may be the substitute of *go* at the end of a *pada* ending in *eñ* if *ach* follow.

Thus we may have *go + agram = gavágragn* “a multitude of cows” (Nos. 59, 5, and 55) as well as *go + gram* (No. 57.) Why “at the end of a *pada*?” Because *go + ní = gavi* “in a cow”—(Nos. 137, 155, and 23.)

इन्द्रे च । ६ । १ । १२४ ।

गोरवङ् स्यादिन्द्रे । गवेन्द्रः ।

No. 61.—AND IF the word INDRA FOLLOW, let *avan* (No. 60) be the substitute of *go*. Thus *go + indra = gavendra* “lord of kine”—(a name of *Kṛishṇa*.)

दूराद्भूते च । ८ । २ । ८४ ।

दूरात् संबोधने वाक्यस्य टेः भूतो वा ।

No. 62.—AND IN CALLING to a person FROM A DISTANCE, the substitution of the prolated modification (No. 9) of the *ti* (No. 52) is optional.

भुतप्रगृह्या अचि नित्यम् । ६ । १ । १२५ ।

एतेऽचि प्रकृत्या स्युः । आगच्छ कृष्ण ३ अत्र गौश्चरति ।

No. 63.—Let PROLATED (No. 9) AND EXCEPTED (No. 64) vowels WHEN ACH FOLLOWS, INVARIABLY remain unaltered.

Example: *ágachchha kṛishṇá atra gauścharati* (Come *Kṛishṇa*! “the cow is feeding here.”)

ईदूदेद् द्विवचनं प्रगृह्यम् । १ । १ । ११ ।

ईदूदेदन्तं द्विवचनं प्रगृह्यं स्यात् । हरो एतौ । विष्णू इमौ । गङ्गे अमू ।

No. 64.—Let A DUAL case-affix (No. 142) ENDING in LONG *i*, *ú*, OR *e*, be PRAGRIHYA (No. 63.)

Example: *harí etau* “these two *Haris*,” *vishṇú imau* “these two *Viṣṇus*,” *gaṅge amú* “those two rivers *Ganges*.”

असा मात् । १ । १ । १२ ।

अस्मात् परावीदूतौ प्रहस्यौ स्तः । अमी ईशाः । रामकृष्णावभू आसति ।
मात् किम् । अमुकेऽत्र ।

No. 65.—Let *i* and *u* coming AFTER the *m* OF the words ADAS (No. 386) be *pragrihya* (No. 63.)

Example : *amī īśāh* “those lords,” *Rāmakṛṣṇāvamū āsāte* “*Rāma* and *Kṛishṇa*, those two are present.”—Why do we say “after the *m*?” Because in the example *amuke + atra = amuke'tra* “those here,” the *e*, preceded not by *m* but by the *k* of *ak'teh* (No. 1321,) is not *pragrihya*, which it would have been, by the influence of No. 64, which includes *e* as well as *i* and *u*, and from which the word “dual” is not supplied here, else this rule would be useless.

चादयोऽसत्त्वे । १ । ४ । ५७ ।

अद्रव्यार्थाश्चादयो निपाताः स्युः ।

No. 66.—Let *CHA*, &c. NOT SIGNIFYING SUBSTANCES (*dravya*,) be called *nipātas*.

प्रादयः । १ । ४ । ५८ ।

एतेऽपि तथा ।

No. 67.—And so let *PRA*, &c. (Nos. 48 and 66.)

निपात एकाजनाङ् । १ । १ । १४ ।

एकोऽञ् निपात आङ्वर्जः प्रहस्यः । इ इन्द्रः । उ उमेशः । वाक्यस्मरण-
योरङित् । आ एवं नु मन्यसे । आ एव किल तत् । अन्यत्र ङित् । ईषदु-
ष्णम् । ओष्णम् ।

No. 68.—Let ANY NIPĀTA (No. 66.) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF the *nipāta* *ÁN*, be *pragrihya* (No. 64.)

Example : *i indra* “oh *Indra*!” *u umēśa* “oh lord of *Umā*!” The *nipāta* *á*, as an interjection either making no particular difference in the sense of the sentence or else indicating reminiscence, has no indicative *ñ*, and therefore is not subject to the exception enjoined above. Example, *á evainu manyase* “Now thou thinkest so, not having always thought so;” *á'evai kila tat* “Ah!—now I recollect—it is just so.” Elsewhere, that is to say when it implies diminution, the *á* has an indicative *ñ*, and is the subject of the exception above enjoined. Example, *áñ + ushṇam = ushṇam* “a little warm.” (Nos. 5 and 35.)—

ओत् । १ । १ । १५ ।

ओदन्तो निपातः प्रगृह्यः । अहो ईशाः ।

No. 69.—A *nipāta* ending in *o* is *pragrihya* (No. 64.)

Example: *aho īśāh* "Ho lords!"

संबुद्धौ शाकल्यस्येतावन्तार्षे । १ । १ । १६ ।

संबुद्धिनिमित्तक ओकारो वा प्रगृह्योऽवैदिक इतौ परे । विष्णो इति ।
विष्णविति ।

No. 70.—In deference to the opinion OF ŚĀKALYA let *o* IN THE VOCATIVE SINGULAR WHEN FOLLOWED BY the word *iti*, NOT IN THE VEDA, be optionally *pragrihya* (No. 64.) So we may have either *vishno iti* by this rule, or *vishnaviti* by No. 29, or *vishna iti* by the further operation of the optional rule No. 38. "Oh Vishnu!" thus, &c."

मय उजो वो वा । ८ । ३ । ३३ ।

मयः परम्योजो वो वाऽचि । किमुक्तम् । किमु उक्तम् ।

No. 71.—Instead OF the affix *uñ*, (that is to say the indeclinable affix *u*.) AFTER the *pratyāhāra* MAY, if *ach* follow, there is OPTIONALLY *v*. Example, *kīn + u + ōktam = kīnēuktam* "whether said," or *kīnu ūktam* (No. 68.)

इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च । ६ । १ । १२७ ।

पदान्ता इको ह्रस्वा वा स्युरसवर्णेऽचि । ह्रस्वविधिसामर्थ्याच्च स्वरसंधिः ।
चक्रि अत्र । चक्र्यत्र । पदान्ता इति किम् । गौर्या ।

No. 72.—And, in deference to the opinion OF ŚĀKALYA, WHEN A HETEROGENEOUS vowel FOLLOWS, let there be THE SHORT instead OF *IK* at the end of a *pada*.

As this injunction of shortening must not be an entirely abortive rule, the vowels shall not undergo a further change (as No. 21 would otherwise cause them to do). Example, *chakrī + atra = chakri atra* "the discus-armed Vishnu here." On the alternative of not shortening the vowel, we have *chakrī + atra = chakryatra* (by No. 21). Why "at the end of a *pada*?" In the example *gaurī + au = gauryan* "two goddesses Gaurī," there is no option (No. 21) the word ending in *i* not being a *pada*. (From No. 20 we learn what constitutes a *pada*, but

how to ascertain that a word is a *pada*, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a *pada* only, or also to other forms of speech.)

अचो रहाभ्यां द्वे । ८ । ४ । ४६ ।

अचः पराभ्यां रेफहकाराभ्यां परस्य प्रो द्वे वा स्तः । गौर्या ।

No. 73.—Of *yar*, that is to say, of all the consonants except *ha*, AFTER the letters RA or HA FOLLOWING ACH, REDUPLICATION is optional. Hence we may write *gauryyau* or *gauryan* “two goddesses *Gaurī*.”

न समासे । वाप्यश्वः ।

No. 74.—The option of shortening (No. 72) does NOT hold in A COMPOUND word. Example, *vāpi + āśva = vāpyāśva* “a horse that can walk on water,” where the application of No. 21 is imperative.

ऋत्यकः । ६ । १ । २१८ ।

ऋति परं पदान्ता अकः प्रावट्टा । ब्रह्म ऋषिः । ब्रह्मर्षिः । पदान्ताः किम् । आच्छत् ।

No. 75.—AK (that is to say, *a* or *ā* in addition to the other vowels in (No. 72) final in a *pada* may optionally take the short substitute as stated above (No. 74) WHEN short RI FOLLOWS. Example, *brahmad + rishi = brahmarishi* or *brahmarshi* “a divine saint.” (Nos. 35 and 37).—Why “final in a *pada*”? Because, to the word *ārechhat* “he was going,” where the *ā* is not final in a *pada* (being an augment derived from No. 478) the option of this rule does not extend; so we have *ā + rechhat = ārechhat* by No. 218. We now proceed to

THE CONJUNCTION OF CONSONANTS.

स्तोः शुचुना शुचुः । ८ । ४ । ४० ।

सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गौ स्तः । रामश्चेति । रामश्चिनोति । सच्चित् । शार्ङ्गञ्जय ।

No. 76.—In the room OF SA AND TU (that is to say, these five dentals *tu tha da dhu na*, No. 17) when they come in contact WITH ŚA AND CHU, (that is to say, these five palatals *cha chha ja jha ṇa*), there are ŚA AND THE PALATALS.” Example, *rāmas + śete = rāmaśśete* “*Rāma* sleeps,” *rāmas + chinoti = rāmaśchinoti* “*Rāma* collects,” *sud + chit =*

sachchit "pure reason," (No. 90.) *śīrṅgin + jaya = śīrṅginjaya*, "Oh *Vishṇu* be thou victorious."

शात् । ८ । ४ । ४४ ।

शात् परस्योक्तं न । विश्नः । प्रश्नुः ।

No. 77.—This (No. 76) is not said of a dental which comes AFTER
 ŚA Example, in *viś + na = viśna* "lustre," *praś + na = praśna* "a question," no alteration takes place.

ष्टुना ष्टुः । ८ । ४ । ४१ ।

स्तोः ष्टुना योगे ष्टुः । रामषष्ठः । रामष्टीकते । पेष्टा । तट्टीका । चक्रिण्टौकसे

No. 78.—In the room of *sa* and *tu* (No. 76) when they come IN CONTACT WITH SHA and TU, (that is to say, the cerebrals *tu tha da dha na*), there are *sha* and *tu*, (that is to say, there is a cerebral substitute).—Example, *rāmas + shashṭha = rāmashshashṭha* "*Rāma* sixth," *rāmas + ṭikate = rāmastikate* "*Rāma* stands," *pesh + tā = peshṭā* "a grinder," *tad + ṭikā = tatṭikā* "a comment on that" (No. 90), *chakrin + ḍhaukase = chakrinḍhaukase* "Oh discus-armed! thou goest."

न पदान्ताद्वोरनाम् । ८ । ४ । ४२ ।

पदान्ताद्वर्णात् परस्यानामः स्तोः ष्टुर्न स्यात् । षट् सन्तः । षट् ते । पदान्तात् किम् । ईद्रे । टोः किम् । सर्पिष्टमम् ।

No. 79.—AFTER TU (No. 78) FINAL IN A PADA the change of a dental to a cerebral, EXCEPT in the case of the affix *NĀM*, shall not take place.

Example: *shad + santa = shatsanta* "six good,"—(No. 90), *shad + te = shatte* "they six,"—Why "final in a *pada*?" Compare *id + te = itte* "he praises," where it is not so. Why only, "after *tu*?" Because the cerebral *sha* is not included. Example: *sarpish + tama = sarpishṭama* "most excellent clarified butter."

अनाश्वतिनगरीणामिति वाच्यम् । षण्णाम् । षण्णवतिः । षण्णगव्यः ।

No. 80.—IT SHOULD BE STATED that NAVATI and NAGARĪ as well as *NĀM* are NOT prevented by No. 29 from undergoing the cerebral change.

Example: *shid + nām = shanṇām* "of six," *shad + navati = shanṇavati* "ninety six," *shid + nagaryah = shinnagaryah* "six cities," whose names are feminine.

तोः षि । ८ । ४ । ४३ ।

न ण्वत्वम् । सन्वष्टः ।

No. 81.—In the room OF TU (No. 76) there is not a cerebral substitute WHEN SHA FOLLOWS. Example: *san + shashtha* = *sanhashtha* “being sixth.”

भलां जघोऽन्ते । ८ । २ । ३६ ।

पदान्ते भलां जशः स्युः । वागीशः ।

No. 82.—In the room OF JHAL, (that is to say, of any consonant except a semi-vowel or a nasal), let there be JAS, (that is to say, a soft unaspirated consonant) AT THE END of a *pada*.

Example: *vāk + īśa* = *vāgiśa* “the god of speech,” a name of *Vrihaspati*.

यरोऽनुनासिकेऽनुनासिको वा । ८ । ४ । ४५ ।

यः पदान्तस्यानुनासिके परेऽनुनासिको वा स्यात् । एतन्मुरारिः । एतद्-मुरारिः ।

No. 83.—In the room OF YAR final in a *pada*, WHEN A NASAL FOLLOWS, there may be OPTIONALLY A NASAL.

Example: *etaḥ + mūrāri* = *etanmūrāri* or *etadmūrāri* “that *Vishnu*.”

प्रत्ययै भाषायां नित्यम् । तन्मात्रम् । चिन्मयम् ।

No. 84.—“WHEN it is a PRATYAYA (No. 139) that FOLLOWS IN SECULAR LANGUAGE, the preceding rule (No. 83) is ABSOLUTE.”

Example: *tat + mātṛam* = *tanmātṛam* “merely that,” “a primary element,” *chit + māyām* = *chinmāyām* “formed of intellect.”

तेर्लि । ८ । ४ । ६० ।

परसवर्णः । तल्लयः । विदुर्ल्लिखति । नस्यानुनासिको लः ।

No. 85.—In the room OF TU (No. 76) WHEN the letter LA FOLLOWS, one homogeneous with the latter is substituted.

Example: *tat + laya* = *tullaya* “its destruction.” The *la* substituted for *na* is a nasal *la* (No. 17). This is sometimes indicated by writing over it the mark *chandra-vindu* as in *vidwān + likhati* = *vidwāllikhati* “the learned man writes.”

उदः स्यास्तम्भोः पूर्वस्य । ८ । ४ । ६१ ।

उदः परयोः स्यास्तम्भोः पूर्वसवर्णः ।

No. 86.—AFTER UD, in the room OF the words *sthá* AND *stambha* the substitute is a letter belonging to the class OF THE PRIOR.

Thus, suppose we have to put together *ud*+*sthánam*—the aphorism, without the gloss, exhibits to us the word *ud* in the ablative or fifth case. We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No. 21. The maxim of interpretation (*paribhúshá*) here follows.

तस्मादित्युत्तरस्य । १ । १ । ६७ ।

पञ्चमीनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेणाव्यवहितस्य परस्य ज्ञेयम् ।

No. 87.—An operation caused by the exhibition of a term in THE ablative or FIFTH CASE, shall be understood to enjoin the substitution of something in the room OF THAT WHICH immediately FOLLOWS the word denoted by the term.

Therefore the substitution of the letter *d* enjoined by No. 86 is to be in the room of the words *sthá* and *stambha*. This again is qualified (as No. 26 by No. 27) by the following maxim.

आदेः परस्य । १ । १ । ५४ ।

परस्य यद्विहितं तत् तस्यादेर्बोध्यम् । इति सस्य थः ।

No. 88.—That which is enjoined to come in the room OF WHAT FOLLOWS is to be understood as coming in the room only OF THE FIRST letter thereof.

Therefore, in the example *ud*+*sthánam* (No. 86) a dental letter is to be substituted for the *s*; and the dental which, like *s*, has the characters of *visára* and *mahapránu* (No. 16), that is to say which is both hard and aspirated—viz. *th*—is the proper letter of the set. (No. 23). Thus we have *ud*+*ththánam*, which comes within the scope of the next rule.

भरो भरि सवर्णौ । ८ । ४ । ६५ ।

हलः परस्य भरो वा लोपः सवर्णौ भरि ।

No. 89.—There is optionally elision OF JHAR, preceded by a consonant, WHEN A HOMOGENEOUS JHAR FOLLOWS.

Thus we may have *ud*+*thánam* as well as *ud*+*ththánam*, to each of which the following rule applies.

खरि च । ८ । ४ । ५५ ।

खरि कलां चरः स्युः । इत्युद्देश्य तः । उत्थानम् । उत्तम्भनम् ।

No. 90.—AND WHEN KHAR FOLLOWS, let there be *char* in the room of *jhal*. Therefore, in the example in No. 89, the soft *d* is changed to the hard and we have *utthānam* or *utthlthānam* “uprising;” and so (No. 86) by the same process, *uttambhanam* “upholding.”

भयो होऽन्यतरस्याम् । ८ । ४ । ६२ ।

भयः परस्य हस्य वा पूर्ववर्णः । नादस्य घोषस्य सदास्य महाप्राणस्य तादृशो वर्णचतुर्थः । वाग्घरिः । वाग्हरिः ।

No. 91.—In the room OF the letter HA, AFTER JHAY, there is OPTIONALLY a letter homogeneous with the prior.

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for *ha* (No. 16). Thus *vāg + hri* may be written *vāgglettri* “eloquent”——“a lion in discourse.”

शशच्छोऽटि । ८ । ४ । ६३ ।

भयः परस्य शस्य चो वाऽटि । तद् शिव इत्यत्र दस्य वृत्तेन जकारे कृते खरि चेति जकारस्य चकारः । तच्छिवः । तद्शिवः ।

No. 92.—In the room OF the palatal ŚA preceded by *jhay*, there is optionally the letter CHHA WHEN AT FOLLOWS.

Example: *tul + śiva*, by this rule, optionally becomes *tul + chhiva*, and then, by Nos. 76 and 90, *tachchhiva*; on the other alternative (by Nos. 76 and 90), it becomes *tachśiva* “that Śiva.”

कृत्वममीति वाच्यम् । तच्छ्लोकेन ।

No. 93.—IT SHOULD BE STATED that the foregoing rule applies not merely when *at* follows but WHEN AM (a more comprehensive *pratyāhāra*) FOLLOWS. Thus we have *tad + ślokena* = *tachchhlokena* “by that couplet,” where the *ś* is followed by *l*.

मोऽनुस्वारः । ८ । ३ । २३ ।

मान्तस्य पदस्यानुस्वारो हलि । हरिं वन्दे ।

No. 94.—In the room of the letter M final in a *pada* (or, as the gloss, trusting to No. 27, words it, “in the place of a *pada* which ends in *m*,”) there is ANUSVARA when a consonant follows.

Example: *harim + vande* = *karinvande* “I salute Vishṇu.”

नश्चापदान्तस्य भलि । ८ । ३ । २४ ।

नस्य मस्य चापदान्तस्य भल्यनुस्वारः । यशांसि । आक्रंस्यते ।

No. 95.—AND also in the room OF the letter NA and *ma* NOT FINAL IN A PADA, WHEN JHAL FOLLOWS, there is *anuswára*.

Example: *yaśán + si = yaśánsi* "glories;" *ákram + syate = ákraṇi-syate*, "he will subdue."

अनुस्वारस्य ययि परसवर्णः । ८ । ४ । ५८ ।

शान्तः ।

No. 96.—In the room OF ANUSWÁRA, WHEN YAY FOLLOWS, a letter HOMOGENEOUS WITH THE LATTER is substituted.

Example: *śáni + ta = śánta* "quiet."

वा पदान्तस्य । ८ । ४ । ५९ ।

त्वङ्करोषि । त्वं करोषि ।

No. 97.—In the room OF *anuswára* FINAL IN A PADA, the substitution (enjoined by No. 96) is OPTIONAL.

Example: *tvaṅkaroshi* or *tvaṇ karoshi* "thou doest."

मे राजि समः क्वौ । ८ । ३ । २५ ।

क्विबन्ते राजतौ परे समो मस्य म एव स्यात् । सम्राट् ।

No. 98.—Let the letter M itself be in the room OF the *m* of the particle SAM (No. 48) WHEN the word RÁJ FOLLOWS, ENDING IN the technical affix KWIP (No. 855).

Example: *sam + ráj = samráṭ* "a great king."

हे मपरे वा । ८ । ३ । २६ ।

मपरे हकारे परे मस्य मे वा । किम् हलयति । किं हलर्यात ।

No. 99.—WHEN the letter H FOLLOWS, being itself FOLLOWED BY M, the substitute for a preceding *m* is optionally *m* itself.

Example: *kinhmatalayati* or, by No. 94, *kin hmatlayati* "what does he cause to shake?"

यवलपरे यवला वा । क्रियँह्यः । किं ह्यः । क्विँह्वलयति । किं ह्वलयति । किलँह्वादयति । किं ह्वादयति ।

No. 100.—WHEN the letter *h* follows, being itself FOLLOWED BY the letters Y, V, or L, the substitute for a preceding *m* is optionally Y, V, or L.

or L." (No. 30). Example, *kizhyah* or by No. 94, *kiñ hyah* "what does it matter about yesterday?" *kichwadayati* or *kiñ hwadayati* "what does he cause to shake?" *kilhlādayati* or *kiñ hlādayati* "what gladdens?"

नपरे नः । ८ । ३ । २६ ।

नपरे हकारे मस्य नो वा । किन् हुते । किं हुते ।

No. 101.—WHEN the letter *k* follows, being itself FOLLOWED BY the letter *N*, the substitute for a preceding *m*, is optionally *N*.

Example: *kinhuute*, or, substituting *anusvāra*, (No. 94) *kiñ heute* "what withholds?"

डः सि धुट् । ८ । ३ । २६ ।

डात् परस्य सस्य धुडा ।

No. 102.—DHUT is optionally the augment (*āgama*) of the dental *s* WHEN IT FOLLOWS the cerebral *p*,—as in the example *shaṭ santah* "being six." A question here arises as to where the augment is to be placed,—with reference to which we find the following direction.

आद्यन्तौ टकितौ । १ । १ । ४६ ।

टित्कितौ यस्यान्तौ तस्य क्रमादाद्यन्तौ स्तः । षट् सन्तः । षट् त्सन्तः ।

No. 103.—Of whatsoever the augments enunciated are distinguished by an INDICATORY *T* OR *K*, they PRECEDE OR FOLLOW it accordingly. The augment of *s*, enunciated in No. 102, is distinguished by an indicatory *t* (No. 5); the augment is therefore to precede the *s*. The *t* is elided by Nos. 5 and 7, and the vowel by Nos. 36 and 7, and, the *dh* being changed to *t* by No. 90, we got *shaṭt santah*, or, without the augment (No. 102), *shaṭsantah* "being six."

ङ्गोः कुक् टुक् शरि । ८ । ३ । २८ ।

वा स्तः । प्राङ् षष्टः । प्राङ्ष्टः । सुगण् षष्टः । सुगण्ट् षष्टः ।

No. 104.—OF ŚA AND ṆA respectively, WHEN ŚAR FOLLOWS, there are optionally the augments *KUK* and *TUK*. The indicatory *k* shows that the augment follows the letter (No. 103). Example: *prāñ shashṭha* or *prāñkashṭha* "sixth anterior," *sugaṇ shashṭha* or *sugaṇṭshashṭha* "sixth numerator."

नश्च । ८ । ३ । ३० ।

नान्तात् परस्य सस्य धुद्वा । सन् त्सः । सन् सः ।

No. 105.—AND of the dental s, AFTER WHAT ENDS IN N, the augment *dhut* (No. 102) is optional. }

Example : *san tsah* or *san sah* "he being"

शि तुक् । ८ । ३ । ३१ ।

पदान्तस्य नस्य शे परे तुष्वा । सञ्चम्भुः । सञ्चम्भुः । सञ्चशम्भुः । सञ्चम्भुः ।

No. 106.—Of *n* final in a *pada* there is optionally the augment TUK, WHEN the palatal ś FOLLOWS. Example : *san + t + śambhu* = *sanchchambu* (Nos. 92 and 76), which, by the optional elision of the *ch* (No. 89) may become *sañchambu* ("the good Śambhu, or Śiva"). *Sañchśambhu* (No. 92). Without the augment, we have *sañśambhu* by No. 76

ङमो ह्रस्वादचि ङमुण् नित्यम् । ८ । ३ । ३२ ।

ह्रस्वात् परो यो ङम् तदन्तं यत् पदं तस्मात् परस्याचो नित्यं ङमुट् स्यात् । प्रत्यङ्हात्मा । सुगण्णीशः । सञ्च्युतः ।

No. 107.—WHEN A VOWEL comes AFTER a *pada* ending in śAM preceded by a short vowel, the augment śAMUT shall INVARIABLY be applied.

The name of this augment is derived from the *pratyāhāraśāstra*, so that (by No. 30) it is understood to imply the reduplication of the nasal

Example : *pratyah + ātmā* = *pratyahātmā* "soul evidently existent," *sugan + īśa* = *suganyīśa* "the lord of an excellent class," *san + ōchgyata* = *sannachgyata* "existing Vishnu."

समः सुटि । ८ । ३ । ५ ।

समो हः सुटि ।

No. 108.—In place OF the particle SAM, WHEN SUT FOLLOWS there is *ru*.

For example, having got *sam + sut + karttā*, this rule, after the indicative letter *s* (by Nos. 36 and 7) have been elided, gives *sar + s + karttā*.

अत्रानुनासिकः पूर्वस्य तु वा । ८ । ३ । २ ।

अत्र रूपकरणे रोः पूर्वस्यानुनासिको वा ।

No. 109.—BUT HERE, in the division of the grammar where *ru* is the subject of discussion, THE NASAL FORM IS OPTIONALLY the substitute OF WHAT PRECEDES *ru*.

Thus, in the example under rule No. 108, the *a* of *sar* is optionally nasal, and this may be indicated by the mark *chandravindu* (No 85).

अनुनासिकात् परोऽनुस्वारः । ८ । ३ । ४ ।

अनुनासिकं विहाय रोः पूर्वस्मात् परोऽनुस्वारागमः ।

No. 110.—AFTER what precedes *ru*, if we omit to substitute THE NASAL (of which the option is afforded by No. 109) ANUSWÁRA shall be the augment.

Thus, in the example under No. 108, if we do not substitute the nasal by No. 109, we must write *anuswára* as an augment.

खरवसानयोर्विसर्जनीयः । ८ । ३ । १५ ।

खर्यवसाने च पदान्तस्य रस्य विसर्गः ।

No. 111.—Instead of the letter *r* final in a *pála*, there is VISARGA, WHEN KHAR FOLLOWS OR when there is A PAUSE (No. 144).

So the *r* in the example under No. 108 is changed to silent *h*; thus *sanh* + *s* + *kartá*.

संमुद्धानां सो वक्तव्यः । संस्कृता । संस्कृता ।

No. 112.—“Instead OF SAM (No. 108) and also of the words PUM and KÁN, the substitution of *s* (for *visarga* by No. 122) SHOULD BE STATED to be invariable (to the exclusion of the optional retainment of *visarga* suggested by No. 123).”

Thus the example under No. 108 becomes *sansskarttá* (“one who completes”), the *n* representing either the sign of nasality (No. 109) or *anuswára* (No. 110).

पुमः खय्यम्परे । ८ । ३ । ६ ।

अम्परे खयि पुमो रुः । पुँस्कोकिलः । पुंस्कोकिलः ।

No. 113.—Instead OF the word PUM, WHEN KHAY FOLLOWED BY AM FOLLOWS it, there is *ru*.

Example: *pum* + *kokila* = *punskokila* “a male cuckoo,” where the *n* represents either the sign of nasality (No. 109) or *anuswára* (No. 110). See also Nos. 111 and 112.

नश्छव्यप्रशान् । ८ । ३ । १ ।

अमपरे छवि नान्तस्य पदस्य रुः ।

No. 114.—Instead OF *N* final in a *pada*, EXCEPTING the *N* in the word *PRASÁN*, WHEN *CHHAV* FOLLOWS, followed by *am*, there shall be *ru*.

For example : *chakrín + tráyaswa*—here *n* is final in a *pada*, and *chhav* (*t*) follows, followed by *am* (*r*); hence the *n* becomes *r*, which by No. 111, becomes *visarga* before a hard consonant, the preceding vowel being either nasal, according to No. 109, or followed by *anuswára*, according to No. 110.

विसर्जनीयस्य सः । ८ । ३ । ३४ ।

खरि । चक्रिंस्त्रायस्व । चक्रिंस्त्रायस्व । अप्रशान् किम् । प्रशान् तनेति । पदस्येति किम् । हन्ति ।

No. 115.—Instead OF, *VISARGA*, let there be the letter *s*, when *khar* (a hard consonant) follows. By this rule, in addition to No. 114, *chakrín + tráyaswa* becomes *chakrínstráyaswa* "Oh discus-armed! preserve," where the *n* represents either the nasal (No. 109) or *anuswáru* (No. 110). Why did we say, in No. 114, "excepting the *n* in the word, *prasán*?" Because that rule does not apply to such an instance as *prasán tanoti* "the quiet man spreads." And why "final in a *pada*?" Because it does not apply to such a case as *han + ti = hanti* "he kills," where *han* is not a *pada*.

नृन् पे । ८ । ३ । १० ।

नृनित्यस्य र्वो पे ।

No. 116.—Instead OF the *n* of the word *NRÍN*, WHEN the letter *P* FOLLOWS, there is optionally *ru*.

कुप्योः ऋ क ऋ पौ च । ८ । ३ । ३७ ।

कवर्गे पवर्गे च विसर्गस्य ऋ क ऋ पौ स्तः । चाद्विसर्गः । नृन् ऋ पाहि ।

नृन् ऋ पाहि । नृन् ऋ पाहि । नृन् ऋ पाहि । नृन् ऋ पाहि ।

No. 117.—AND also WHEN a consonant of the GUTTURAL class OR of the LABIAL class FOLLOWS, there are, instead of *visarga*, optionally *JIHVÁMÚLIYA* AND *UPADHMÁNÍYA* (No. 15). The optionality of *visarga* is implied in the word "and," (No. 111). Thus the words *nrín pahi* ("preserve thou men") may be written (as exhibited above) in five

ways, either simply, or with the nasal substitute (No. 109) and *upadhmanīya* (No. 117), or with the nasal and *visarga*. (Nos. 109 and 111), or with the substitution of *anuswāra* (No. 110) followed by either *upadhmanīya* or *visarga*.

तस्य परमाग्नेडितम् । ८ । १ । २ ।

द्विरुक्तस्य परमाग्नेडितं स्यात् ।

No. 118.—OF THAT which is twice uttered, let THE LATTER be called A REDUPLICATION (*amredita*).

कानाम्नेडिते । ८ । ३ । १२ ।

काचकारस्य ह्यग्नेडिते । काँस्कान् । काँस्कान् ।

No. 119.—Instead OF the *n* of the word KĀN let there be *ra*. WHEN A REDUPLICATION FOLLOWS.

Example: *kān + kān = kūskañ* “which of them?” where the *n* of the first syllable is either the nasal (No. 109) or *anuswāra* (No. 110). For the *s*, see Nos. 111 and 112.

हे च । ९ । १ । ७३ ।

ह्रस्वस्य हे तुक् । शिवच्छाया ।

No. 120.—AND WHEN the letter CHHA FOLLOWS, the augment of a short vowel is *tuk*. (No. 103).

Example: *śiva + chháyá = śivachchháyá* “the shadow of Śiva.”—(No. 76).—

पदान्ताद्वा । ९ । १ । ७६ ।

दीर्घात् पदान्ताच्चे तुम्बा । लक्ष्मीच्छाया । लक्ष्मीच्छाया ।

No. 121.—When *chha* comes AFTER a long vowel FINAL IN A PADA; the augment *tuk* is OPTIONAL.

Example: *lakṣmī + chháyá = lakṣmīchchháyá* or *lakṣmīchháyá*, “the shadow of *Lakṣmī*.”—(No. 76).—

So much for the combination of consonants. We now come to

THE CHANGES OF VISARGA.

विसर्जनीयस्य सः । ८ । ३ । ३४ ।

विष्णुस्त्राता ।

No. 122.—Instead OF VISARGA, there is s, when a hard consonant follows

Example: *vishṇuh + trātā = vishṇustrātā* “*Vishṇu* the preserver.”—

वा शरि । ८ । ३ । ३६ ।

शरि विसर्गस्य विसर्गो वा । हरिः शेते । हरिशेते ।

No. 123.—WHEN ŚAR (a sibilant) FOLLOWS, *visarga* may OPTIONALLY be instead of *visarga*—or, in other words, it may remain unchanged.

Example: *harīh sete* or *harīśsete* “*Īari* sleeps.”—(No. 76)

ससजुषो रुः । ८ । २ । ६६ ।

पदान्तस्य सस्य सजुषश्च रुः स्यात् ।

No. 124.—Instead OF S, final in a *paṇu* AND OF the word *SAJUSH*, let there be RU.

अतो रोरमुतादमुते । ६ । १ । ११३ ।

अमुतादतः परस्य रोरः स्यादमुतेऽति । शिवोऽर्च्यः ।

No. 125.—Instead OF RU, coming AFTER AN UNPROLATED AT (short a), let there be U, WHEN AN UNPROLATED *at* also FOLLOWS.

Example: *śivv + archyah = śiva + u + archyah = śivo'rchyah* “*Śiva* to be worshipped.” (Nos. 35 and 56)

हृशि च । ६ । १ । ११४ ।

तथा । शिवो वन्द्यः ।

No. 126.—AND when HĀŚ (a soft consonant) FOLLOWS, *ra* shall be changed to *u*, when it is preceded by short *a*.

Example: *śivar + vandyah = śivo vandyah*, “*Śiva* to be worshipped.”

भोभगोअघोअपूर्वस्य योऽशि । ८ । ३ । १७ ।

एतत्पूर्वस्य रोयादेशोऽशि । देवा इह । देवायिह । भोस् भगोस् अघोस् इति सान्ता निपाताः । तेषां रोयंत्वे कृते ।

No. 127.—Instead OF RU, PRECEDED BY BHO BHAGO AGHO A or Ā Y is substituted, WHEN AŚ FOLLOWS.

Example: *devār + iha = devāyīha*, or (by No. 38) *devā iha* “the deities, here,”—*Bhos bhagos* and *aghos* are interjections ending in s.

When *y* has been substituted for their *ru* (derived from No. 124), it may chance to come under the operation of rule here following.

हलि सर्वेषां । ८ । ३ । २२ ।

भोभगोअघोअपूर्वस्य यस्य लोपः स्फाटुलि । भो देवाः । भगो नमस्ते अघो याहि ।

No. 128.—Let there be elision of the *y* OF ALL these, viz. the words in which it is preceded by *bho bhago agho a* or *á* (No. 127), when a consonant follows.

Example : *bho devāh* "Oh deities!", *bhago numaste* "oh! adoration to thee!", *agho yāhi* "oh! come."

रोऽसुपि । ८ । २ । ६६ ।

अहो रेफदेशो न तु सुपि । अहरहः । अहर्गणः ।

No. 129.—*r* is the substitute of the word *ahan*, but NOT WHEN A CASE-AFFIX (No. 137) FOLLOWS.

Example : *ahan + ahah = aharahah* (No. 211) "day by day," *ahan + gaṇa = ahargaṇa* "a class of day."

रो रि । ८ । ३ । १४ ।

रेफस्य रेफे परे लोपः ।

No. 130.—There is elision OF *r*, WHEN *r* FOLLOWS.

द्वलोपे पूर्वस्य दीर्घाऽणः । ६ । ३ । १११ ।

ठरेफयोर्लोपनिमित्तयोः पूर्वस्याणो दीर्घः । पुना रमते । हरी रम्यः । शम्भू राजते । अणः किम् । वृठः । वृठः । मनस्रय इत्यत्र इत्वे कृते ह्रिश्चि चेत्युत्ते रो रीति लोपे च प्राप्ते ।

No. 131.—WHEN *ḍha* OR *r*, CAUSING AN ELISION, FOLLOWS instead OF A PRECEDING *an*, there shall be ITS LONG VOWEL.

Example : *punar + ramate = punā ramate* "he again sports" (No. 130), *harir + ramyah = harī ramyah* "Vishṇu is beautiful," *śambhūr + rājate = śambhū rājate* "Śiva is resplendent."

Why "of *aṇ*?" Because the rule does not include any other vowel. Example, *trīḍh + ḍha = trīḍha* "destroyed," *vṛīḍh + ḍha = vṛīḍha* "raised."

In the case of *manas + ratha*, the change of *s* to *ru* (No. 124 having taken place, giving *manur + ratha*, two conflicting rules present

themselves—the one (No. 126) directing that the *r* shall be changed to *u*, the other (No. 130) that the *r* shall be elided. The doubt, which rule shall take effect in such a case, has given occasion for the maxim here following.

विप्रतिषेधे परं कार्यम् । १ । ४ । २ ।

तुल्यबलविरोधे परं कार्यं स्यात् । इति प्राप्ते पूर्वत्रासिद्धमिति रो रीत्य-
स्यासिद्धत्वादुत्त्वमेव । मनोरथः । •

No. 132.—WHEN RULES of equal force PROHIBIT EACH OTHER, LET THE LAST (in the order of the *Ashṭādhyāyī*) TAKE EFFECT.

According to this maxim, in the example *manar+ratha* (under No. 131), the elision of the *r* ought to take place, by rule No. 130 which occurs in the eighth Lecture. But here the maxim (No. 39) interferes, which enjoins that a rule occurring in any of the three last Chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns any rule that occurs earlier; and therefore No. 126, as if No. 130 did not exist, proceeds to substitute *u*, and thus we have *mana+u+ratha=manoratha* “a wish.” (No. 35).

एतत्तदोः सु लोपोऽकोरनञ्समासे हलि । ६ । १ । ३२ ।

अककारयोरैतत्तदोर्यः सुस्तस्य लोपो हलि नतु नञ्समासे । एष विष्णुः ।
स शम्भुः । अकोः किम् । एषको रुद्रः । अनञ्समासे किम् । असशिवः ।
हलि किम् । एषोऽत्र ।

No. 133.—There is ELISION OF the SU (the case-affix of the nominative singular, No. 137) OF the pronouns ETAD AND TAD, provided they are WITHOUT the augment K (No. 1321), WHEN A CONSONANT FOLLOWS; BUT NOT if they are IN A COMPOUND WITH the privative particle *NAÑ* (a).

Example : *eshas+vishṇuh=esha vishṇuh* “that Vishṇu” (Nos. 338 and 169), *sas+śambhuh=sa śambhuh* “that Śiva” (No. 338).—Why “without the augment *k*?” Witness *eshako rudrah* “that Śiva.” Why “not if they are in a compound with the privative particle (*nañ*)?” Witness *asas+śivah=asasśivah* “not that Śiva.” (No. 76.) Why “when a consonant follows?” Witness *eshas+atra=esho'tra* “he here.” (Nos. 124 and 125.)

सोऽचि लोपे चेत् पादप्रणाम् । ६ । १ । १३४ ।

स इत्यस्य सोल्लोपः स्यादचि पादश्चेल्लोपे सत्येव पूर्येत । सेमामविद्धि प्रभृतिम् । सैष दाशरथी रामः ।

No. 134.—Let there be elision OF the *su* of SAS, even WHEN A VOWEL FOLLOWS (No. 133), IF BY THE ELISION alone THE VERSE CAN BE COMPLETED.

Example : (*sa + imám =*) *semám aviddhi prabhritim* "do not separate this collection," *saisha dáśarathí rāmah* "that Rāma, the son of Daśaratha."

So much for the changes of *Visarga*. We now come to the declension of

MASCULINES ENDING IN VOWELS.

अजन्तपुंलिङ्गाः ।

अर्थवदधातुरप्रत्ययः प्रातिपदिकम् । १ । २ । ४५ ।

धातुं प्रत्ययं प्रत्ययान्तं च वर्जयित्वार्थवच्छब्दस्वरूपं प्रातिपदिकसंज्ञं स्यात् ।

No. 135.—Let any SIGNIFICANT form of word, NOT being A VERBAL ROOT (No. 49), AN AFFIX (No. 139), OR WHAT ENDS WITH AN AFFIX, be called A CRUDE FORM of word (*pratipadika*).

कृतद्धितसमासाश्च । १ । २ । ४६ ।

कृतद्धितान्तौ समासश्च तथा स्युः ।

No. 136.—AND let forms of words ending in the affixes called KRIT (No. 329) and TADDHITA (Nos. 975 and 1067) AND COMPOUNDS (*samāsa*, No. 961) also be called *crude forms* (No. 135.)

स्वौजसमौद्रक्छ्वाभ्याम्भिस् ङेभ्याम्भ्यस् ङसि-
भ्याम्भ्यस् ङसोसाम् ङ्योस्सुप् । ४ । १ । २ ।

सु औ जस इति प्रथमा । अम् औट् शस् इति द्वितीया । टा भ्याम् भिस् इति तृतीया । ङे भ्याम् भ्यस् इति चतुर्थी । ङसि भ्याम् भ्यस् इति पञ्चमी । ङस् औस् आम् इति षष्ठी । ङि औस् सुप् इति सप्तमी ।

No. 137.—[In this aphorism the case-affixes are enunciated.—The cases, exclusive of the Vocative which is held to be a peculiar aspect of the nominative, are seven—1st nominative, 2nd Accusative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th Locative. The case-affixes, with their significations, are as follows:—]

	Singular.	Dual.	Plural.	
1st	<i>su</i>	<i>au</i>	<i>jas</i>	—
2nd	<i>am</i>	<i>aut</i>	<i>śas</i>	—
3rd	<i>tā</i>	<i>bhyām</i>	<i>bhis</i>	“by.”
4th	<i>ñe</i>	<i>bhyām</i>	<i>bhyas</i>	“to.”
5th	<i>ñasī</i>	<i>bhyām</i>	<i>bhyas</i>	“from.”
6th	<i>ñas</i>	<i>os</i>	<i>ām</i>	“of.”
7th	<i>ñi</i>	<i>os</i>	<i>sup</i>	“in.”

[After the elision of the indicatory letters, these affixes appear as follows:—]

1st	<i>s</i>	<i>au</i>	<i>as</i>
2nd	<i>am</i>	<i>au</i>	<i>as</i>
3rd	<i>ā</i>	<i>bhyām</i>	<i>bhis</i>
4th	<i>e</i>	<i>bhyām</i>	<i>bhyas</i>
5th	<i>as</i>	<i>bhyām</i>	<i>bhyas</i>
6th	<i>as</i>	<i>os</i>	<i>ām</i>
7th	<i>i</i>	<i>os</i>	<i>su</i>

The reader who enters upon the study of the *Laghukāyamuḍī* without any previous acquaintance with Sanskrit, will find the recollection of the rules more easy, and his apprehension of their import more distinct, if he make himself familiar with the most usual signs of the 7th, 6th, and 5th cases, for information respecting which he was referred (at Nos. 22, 27, and 87,) to the present section. When the unflected word ends in a consonant, the affix is generally attached unaltered. Thus the 7th case singular of the word *ach*, in No. 21, is *achi*; the 7th dual of *omāñ*, in No. 54, is *omāños*; and the 7th plural of *etyedhatyūth*, in No. 42, is *etyedhatyūthsu*. So again, the 6th case singular of *ik*, in No. 21, is *ikas*, which, by Nos. 124 and 126, becomes *eko* before a soft consonant; the 6th dual of *sajush*, in No. 124, is *sajushos*, which, by Nos. 124 and 130, becomes *sajusho* when followed by *r*; and the 6th plural of *jhal*, in No. 25, is *jhalām*, which, by No. 94, becomes *jhalāñ*. So again, the 5th case singular of *eñ* in No. 56, is *eñas*, which, by Nos. 124 and 111, becomes *eñah*; the 5th dual

of a term ending in a vowel occurs in No. 73, viz. *rahābhyām*, which, by No. 94 changes its final to *ñ*.

When the uninflected term ends in a vowel, the case-affixes are liable to several variations. Among the most noticeable modifications are the following, which take the place of the final *a* :—

	Singular.	Dual.	Plural.
5th	<i>āt</i>	<i>ābhyām</i>	—
6th	<i>asya</i>	—	<i>ānām</i>
7th	<i>e</i>	—	<i>eshu</i>

Examples of these terminations occur in No. 35, where *āt* becomes *īd* (by No. 82); in No. 73—*rahābhyām*; in No. 26—*sañyogāntasyā*; in No. 30—*samānām*; in No. 31—*pratyaye*;—and in No. 44—*ūho-
dhodhyeshaishyeshu*.]

आप्प्रातिपादिकात् । ४ । १ । १ ।

No. 138.—AFTER what ends with the feminine terminations *ñī* (No. 256, &c.) or *āp* (No. 1341, &c.) OR after A CRUDE FORM (No. 135, &c.).—

[This aphorism is one of those which are said to exercise an authority (*adhikāra*) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. (No. 5.) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms. Such aphorisms are said to be *keval-
ādadhikāra*, or “intended simply to regulate the sense of others.” On the other hand, in No. 21, only a portion of the aphorism, viz. the word *achi*, exercises *adhikāra*, which it does over the sense of No. 55, &c.]

प्रत्ययः । ३ । १ । १ ।

No. 139.—AN AFFIX.

[This, like No. 138, is an aphorism intended solely to regulate the sense of others.]

परश्च । ३ । १ । २ ।

इत्यधिकृत्य । इन्तादाबन्तात् प्रातिपदिकाच्च परे स्वादयः प्रत्ययाः

स्यः ।

No. 140.—AND SUBSEQUENT.

[This, like Nos. 138 and 139, is an aphorism intended solely to regulate the sense of others. The sense of the three aphorisms combined is as follows :—]

Let me affixes *su*, &c. (No. 137) come after, or be attached to words ending in *ni* or *ap* (that is to say, words with feminine terminations.) and after crude forms (No. 135).

सुपः । १ । ४ । १०३ ।

सुपस्त्रीणि त्रीणि वचनान्येकश एकवचनद्विवचनबहुवचनसंज्ञानि स्युः ।

No. 141.—OF *SUP* (which is a *pratyáhára* formed of *su* the first of the case-affixes, and the final *p* of the last of them,) let the three expressions in each successive set of three be severally termed “the expression for one” (singular), “the expression for two” (dual), and “the expression for many” (plural).

द्वेयकयोर्द्विवचनैकवचने । १ । ४ । २२ ।

द्वित्वैकत्वयोरैते स्तः ।

No. 142.—The DUAL AND the SINGULAR case-affixes are to be employed severally IN the sense of DUALITY AND UNITY.

बहुषु बहुवचनम् । १ । ४ । २१ ।

बहुत्वविवक्षायां बहुवचनं स्यात् ।

No. 143.—IN expressing MULTITUDE, let A PLURAL case-affix be employed.

विरामोऽवसानम् । १ । ४ । ११० ।

वर्णानामभावोऽवसानसंज्ञः स्यात् । ह्रस्वविसर्गो । रामः ।

No. 144.—Let CESSATION, or the absence of succeeding letters, be called a PAUSE (*avasána*).

We now proceed to decline the word *rāma* (the name of an incarnation of *Vishnu*).—Attaching the case-affix of the 1st case singular, after removing the indicatory vowel (No. 36), we get *rāmas*: then the *s* becomes *ru* by No. 124, and finally *visarga* by No. 111, giving *rāmah*.

सरूपाणामेकशेष एकविभक्तौ । १ । २ । ६४ ।

एकविभक्तौ यानि सरूपाण्येव दृष्टानि तेषामेक एव शिष्यते ।

No. 145.—IN ANY INDIVIDUAL CASE (*vibhakti*) there is but ONE RETAINED OF THE WORDS, ALWAYS SIMILAR IN FORM. [That is to say, the dual, which means “two *Rámas*,” implies “*Ráma* and *Ráma*,” and the plural, which means “more *Rámas* than two,” implies at least “*Ráma*, and *Ráma*, and *Ráma*,” and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents “*Ráma* and *Ravana*,” or the two which, in some of their inflections, differ in sound as well as in sense, *mātri* “a mother,” and *mātri* “a measurer.” But when the words never differ in form, though they do so in sense, this rule may apply. Thus *śrī* signifies “beauty” and also “wealth”—and “beauty and wealth” may be implied in the dual *śriyau*.]

In the 1st case dual, then, we have *rāma*+*au*, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No. 41, which gives way in accordance with No. 132.

प्रथमयोः पूर्वसवर्णः । ६ । १ । १०२ ।

अकः प्रमयाद्वितीयोरचि पूर्वसवर्णदीर्घ एकादेशः स्यात् । इति प्राप्ते ।

No. 146.—When *ach* OF THE FIRST OR SECOND CASE follows *ak*, let THE “LONG VOWEL HOMOGENEOUS WITH THE ANTECEDENT” be the substitute singly for both. By this rule *rāma*+*au* would become *rāmá*, but the rule here following interposes.

नादिचि । ६ । १ । १०४ ।

आदिचि न पूर्वसवर्णदीर्घः । वृद्धिरेचि । रामौ ।

No. 147.—WHEN *ICH* FOLLOWS *A* OR *Á* the substitution of the long vowel homogeneous with the antecedent (No. 146) shall NOT take place. Then, by No. 41, thus freed from the obstruction of No. 146, we have *rāma*+*au*=*rāmau* “two *Rámas*.”

चुट्ट । १ । ३ । ७ ।

प्रत्ययाद्यौ चुट्ट इतौ स्तः ।

No. 148.—PALATAL (*chu*) OR CEREBRAL (*tu*) LETTERS initial in an affix are to be elided. Therefore, in the affix of the 1st case plural, the *j* of *jas* is to be elided, leaving *as*.

विभक्तिश्च । १ । ४ । १०४ ।

सुप्तिङौ विभक्तिसंज्ञौ स्तः ।

No. 149.—AND *s* *up* (the case-affixes—No. 137) and *tiñ* (the verbal affixes enunciated in No. 407) are called **VIBHAKTI**.

न विभक्तौ तुस्माः । १ । ३ । ४ ।

विभक्तिस्यास्तवर्गसमा नेतः । इति सव्य नेत्वम् । रामाः ।

No. 150.—*TU* (the dentals *ta tha da dha nu*) and *s* and *M*. standing IN A **VIBHAKTI** (No. 149) are NOT to be elided. Therefore the final *s* in *jas* is not to be elided, notwithstanding Nos. 5 and 7; and *rámás*, by Nos. 124 and 111, becomes *rámáh* "*Rámas*"—more than two.

एकवचनं सम्बुद्धिः । २ । ३ । ४६ ।

संबोधने प्रथमाया एकवचनं सम्बुद्धिसंज्ञं स्यात् ।

No. 151.—In the sense of the vocative, let the **SINGULAR** of the first be called **SAMBUDDHI**.

यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् । १ । ४ । १३ ।

यः प्रत्ययो यस्मात् क्रियते तदादि शब्दस्वरूपं तस्मिन् प्रत्यये पठेद्गङ्गा स्यात् ।

No. 152.—AFTER WHATSOEVER there is AN **AFFIX** (*pratyūya*) ENJOINED, let WHAT BEGINS THEREWITH, in the form in which it appears WHEN THE AFFIX FOLLOWS it, be called AN **INFLECTIVE BASE** (*āṅga*).

For example, in the first case singular it is enjoined that the affix *su* (No. 137) shall follow the crude form of a noun—for instance *rāma*. Then this word *rāma*, if it remain unchanged when the affix follows it, is called *āṅga*.

एङ्ङस्वात् सम्बुद्धिः । ६ । १ । ६६ ।

एङन्ताद्वास्वान्ताच्चाङ्गाद्गुल्लुप्यते सम्बुद्धिश्चेत् । हे राम । हे रामौ । हे रामाः ।

No. 153.—AFTER an inflective base (No. 152) ending in *eh* OR IN A SHORT VOWEL, a consonant is elided if it be that OF **SAMBUDDHI** (No. 151). Hence the *s* is elided in *he rām* "*Oh Rāma!*" In the dual and plural the vocative is the same as the 1st case; so *he rāmuu* "*Oh two Rāmas!*" "*he rāmáh*" "*Oh Rāmas!*" We now come to the 2nd case,

and we find *Ráma* + *am*, where we might expect No. 55 to take effect. But this is prevented by the rule here following.

अमि पूर्वः । ६ । १ । १०१ ।

अकोऽप्यचि पूर्वरूपमेकादेशः । रामम् । रामौ ।

No. 154.—WHEN the vowel of AM (the affix of the 2nd case singular) FOLLOWS *ak*, the form of THE PRIOR is the single substitute for both. Hence *rāma* + *am* = *rāmam* “*Rāma*,” *rāma* + *au* = *rāmau* “two *Rāmas*” (No. 141). In the 2nd case plural we find *rāma* + *śas* and the rule here following.

लशक्तद्धिते । १ । ३ । ८ ।

तद्धितवर्जप्रत्ययाद्या लशक्वर्गा इतः स्युः ।

No. 155.—The letters L, Ś, AND KU (that is to say, *ka kha ga gha n*) are indicatory IN AN AFFIX NOT belonging to the class TADDHITA (the class employed in forming nominal derivatives No. 1067). Thus the example under consideration becomes *rāma* + *as*; then No. 146 comes into operation, and the rule here following enjoins a substitution.

त साङ्गता नः पुंसि । ६ । १ । १०३ ।

पूर्वसवर्णदीर्घात् परो यः शसस्सस्तस्य नः स्यात् पुंसि ।

No. 156.—AFTER THAT long vowel homogeneous with prior (No. 146), N is substituted in place OF the s of ŚAS, IN THE MASCULINE. Thus we have *rāmān* : a form which might seem to give occasion for the rule next following.

अट्कुप्वाङ्नुम्व्यवायेऽपि । ८ । ४ । २ ।

अट् क्वर्गः पवर्ग आङ् नुम् एतैर्व्यस्यैर्यथासंभवमिलितैश्च व्यवधानेऽपि रबाभ्यां परस्य नस्य णः समानपदे । इति प्राप्ते ।

No. 157.—EVEN WHEN a SEPARATION is caused BY the intervention of the *pratyāhāra*, AṬ KU, PU, (the five gutturals and five labials), ŚN (the particle *ā*) AND NUM (*anuswāra*), singly or combined in any possible way, the substitution of the cerebral for the dental *n* following *r* or *śh* in the same *padu* (No. 292) shall take place.

By this rule the final *n* in *rāmān* would be replaced by a cerebral, the rule next following prohibits the substitution.

पदान्तस्य । ८ । ४ । ३१ ।

नस्य णो न । रामान् ।

No. 158.—The cerebral *n* shall not be substituted in the room OF dental *n* FINAL IN A PADA. Thus finally we have *rāmān* “the *Rāmas*.”

In the 3rd case singular we first find *Rāma* + {*á*, but the rule next following enjoins a substitution.

टाङ्सिङ्सामिनात्स्याः । ७ । १ । १२ ।

अदन्ताट्टादीनामिनादयः स्युः । शत्वम् । रामेण ।

No. 159.—Let *INA* *ÁT* AND *SYA* be substituted in the room OF *ṬÁ* (3rd singular) *ÁSI* (5th sing.) AND *ÁS* (6th sing.) after what ends in short *a*.

Thus we have *rāma ina*, which after the cerebral *n* has been substituted by No. 157, becomes *rāmena* “by *Rāma*.” (No. 35.)

In the 3rd case dual we first find *rāma* + *bhyām*, which calls into operation the rule following.

सुपि च । ७ । ३ । १०२ ।

यत्रादौ सुप्यतोऽङ्गस्य दीर्घः । रामाभ्याम् ।

No. 160.—AND WHEN A CASE-AFFIX beginning with *yañ* FOLLOWS, the long vowel shall be substituted for the final of an inflective base (No. 152) ending in short *a*. Hence *rāmābhyām* “by two *Rāmas*.”

In the 3rd plural we find *rāma* + *bhis*, and here also a substitution is enjoined.

अतो भिस ऐस् । ७ । १ । ६ ।

अनेकाल् शित् सर्वस्य । रामैः ।

No. 161.—AFTER what ends in SHORT *A*, let their *bé AIS* in the room OF *BHIS*. From No. 58 we learn that this substitute takes the place not of the first letter merely (No. 88), but of the whole term (*bhis*). By Nos. 124 and 111 we thus get *rāmāih* “by the *Rāmas*.”

In the 4th singular, we find *rāma* + *ñe*, and again a substitution is enjoined.

डेर्यः । ७ । १ । १३ ।

अतोऽङ्गात् परस्य डेर्यादेशः ।

No. 162.—Let *YA* be the substitute OF *ÑE* after an inflective base ending in short *a*.

Thus we have *rāma* + *ya*, an instance which the rule next cited takes cognizance of.

स्यानिवदादेशोऽनल्विधौ । १ । १ । ५६ ।

आदेशः स्यानिवत् स्यात् तु, स्यान्यलाश्रयविधौ । इति स्यानिवत्त्वात्
सुपि चेति दीर्घः । रामाय । रामाभ्याम् ।

No. 163.—A SUBSTITUTE IS LIKE (or succeeds to all the titles and liabilities of) THAT WHOSE PLACE IT SUPPLIES—BUT NOT IN the case of A RULE the occasion for the operation OF which is furnished by the LETTERS of the original term.

According to this maxim, the *ya* substituted for *ne*, by No. 162, is, like it, entitled a case-affix (*sup*—No. 137); but it is not held to consist of the same letters as *ne*; hence, as it begins with the letter *y* (of the *pratyāhāra yan*), it furnishes occasion for the operation of No. 160, by which the short *a* of the inflective base is lengthened. Thus we have *rāmāya* “to *Rāma*.” The 4th dual *rāmābhyām* “to two *Rāmas*”—is formed like the 3rd.

In the 4th plural we have first *rāma* + *bhyas*, which calls into operation the rule next following (and not No. 160).

बहुवचने भल्येत् । ७ । ३ । १०३ ।

भलादौ बहुवचने सुप्यतोऽङ्गस्यैकारः । रामेभ्यः । सुपि किम् । पचध्वम् ।

No. 164.—WHEN A PLURAL case-affix beginning with JHAL FOLLOWS, E is the substitute for the final short *a* of an inflective base.

Thus we have *rāmebhyah* “to the *Rāmas*.” Why do we say “case-affix?” Because the rule does not extend to the verbal affixes. Ex., *pacha* + *dhvam* = *pachadhvam* “do you cook.”

In the 5th singular we have first *rāma* + *āsi*, and *āt* is substituted for *āsi* by No. 159, and we get *rāmāt* (No. 55), a form to which the rule next cited has reference.

वाऽवसाने । ८ । ४ । ५६ ।

अवसाने भलां चारो वा । रामात् । रामाद् । रामाभ्याम् । रामेभ्यः ।
रामस्य ।

No. 165.—WHEN A PAUSE (No. 144) ENSUES, *chār* may OPTIONALLY be substituted for *jhal*. So we may write *rāmāt* or (by No. 81) *rāmād* “from *Rāma*.”

The dual and plural of the 5th case are like those of the 4th:—*rámābhyām* “from two *Rámas*,” *rámebhyah* “from the *Rámas*.”

In the 6th sing. we have first *rāma* + *nas*; and, on making the substitution enjoined by No. 159, we get *rāmasya* “of *Rāma*.” In the dual we have first *rāma* *os*, which brings into operation the rule next following.

ओसि च । ७ । ३ । १०४ ।

अतोऽङ्गस्यैकारः । रामयोः ।

No. 166.—AND WHEN *OS* FOLLOWS, then *e* is substituted for the final short *a* of an inflective base. Thus we have *rāme* + *os* = *rāmayoh* “of two *Rámas*”—(No. 29).

In the 6th plural we have first *rāma* + *ām*, which calls into operation the rule next following.

ह्रस्वनद्यापो नुट् । ७ । १ । ५४ ।

ह्रस्वान्तावद्यन्तादाबन्ताच्चङ्गात् परस्मै नुडागमः ।

No. 167.—*NUṬ* shall be the augment OF WHAT COMES AFTER an inflective base ending in a SHORT vowel, OR in *NADĪ*, (No. 215) OR in *ĀP* (No. 1341).

From No. 103 we learn that this augment is to be prefixed. We thus get *rāma* + *nām*, to which the rule following has reference.

नामि । ६ । ४ । ३ ।

अजन्ताङ्गस्य दीर्घः । रामाणाम् । रामे । रामयोः । ह्रस्वे कृते ।

No. 168.—WHEN *NĀM* FOLLOWS, the long vowel shall be substituted for the final of an inflective base which ends in a vowel. Thus we get *rāmāṇām* “of the *Rámas*.” (No. 157.)

In the 7th sing. we have *rāma* + *nī*, which, by Nos. 156 and 35, becomes *rāme* “in *Rāma*.” The dual is like the 6th—*rāmayoh* “in two *Rāmas*.”

In the 7th plural we have *rāma* + *su*, which, by No. 164, becomes *rāmas* + *su*, and this calls into operation the rule following.

आदेशप्रत्यययोः । ८ । ३ । ५६ ।

**इणकुभ्यां परस्यापदान्तस्यादेशः प्रत्ययावयवश्च यः सस्तस्य मूर्धन्यादेशः ।
ईषद्विवृतस्य सस्य तादृश एव वः । रामेव । एवं कृष्णादयोऽप्यदन्ताः ।**

No. 169.—The cerebral substitute shall take the place of the dental *s*, when the *s* is part OF A SUBSTITUTE OR OF AN AFFIX following in or *ku*, and is not the final letter of the *padu*.—Of the cerebrals, the *śhadvivrita śh* (No. 16) most resembles the *s*, and is therefore the proper substitute. Thus we get *rāṁśhu* “in the *Rāmas*.”

In the same way are declined *krishṇa* and other words ending in short *a*.

[Having explained this declension very fully, we shall indicate the steps of the process as they recur in the sequel more concisely.]

सर्वादीनि सर्वनामानि । १ । १ । २७ ।

सर्वं विश्व उभ उभय इतर इतम अन्य अन्यतर इतर त्वत् त्व नेम सम सिम । पूर्वपरावरदक्षिणोत्तरापरधराणि व्यवस्थायामसंज्ञायाम् । स्वमज्ञातिधनाख्यायाम् । अन्तरं बहिर्योगोपसंव्यानयोः । त्यद् तद् यद् एतद् इदम् अद्स् एक द्वि युष्मद् अस्मद् भवतु किम् ।

No. 170.—SARVA, &c. are called PRONOMINALS (*sarvanāma*)

This class of words consists of the following :—*sarva* “all,” *viśva* “all,” *ubha* “both,” *ubhaya* “both,” *datara datama* (affixes employed in the formation of such words as *katara* “which of two?” and *katama* “which of many?”)—*anya* “other,” *anīyatara* “either,” *itara* “other,” *twa* or *tva* “other,” *nema* “half,” *suma* “all,” *sima* “whole.” The seven following are pronominals when they imply a relation in time or place, not when they are names—viz., *pūrva* “prior, east,” *para* “after,” *avara* “posterior, west,” *dakṣiṇa* “south, right,” *uttara* “inferior, other, north,” *apara* “other,” *adhara* “inferior, west;”—so also *śiva* when it signifies “own,” not when it signifies “a kinsman” or “property;” *antara* when it signifies “outer” or “an under garment;” *tyad* or *tad* “he she, it, that,” *yad* “who, which, what,” *etad* “this,” *idam* “this,” *adus* “this, that,” *eka* “one,” *dvi* “two,” *yusmad* “thou,” *asmad* “I,” *bhavatu* “your honour, your excellency,” *kim* “who? what?”—

जसः शी । ७ । १ । १७ ।

अदन्तात् सर्वनाम्नो जसः शी स्यात् । अनेकारत्वात् सर्वादेशः । सर्वं ।

No. 171.—After a pronominal ending in short *a*, let *śi* be the substitute OF JAS (1st case plur.). As the substitute consists of more letters than one, it takes the place of the whole (No. 58). Ex., *sarva* + *f* = *sarve* (“all”—Nos. 156 and 35).

सर्वनाम्नः स्मै । ७ । १ । १४ ।

अतः सर्वनाम्नो ङेः स्मै । सर्वस्मै ।

No. 172.—AFTER A PRONOMINAL ending in short *a*, SMĀI is the substitute of *ñe* (4th sing.)

Example: *sarvasmāi* "to all."

ङसिङ्योः स्मात्स्मिनौ । ७ । १ । १५ ।

अतः सर्वनाम्न एतयोरेतौ स्तः । सर्वस्मात् ।

No. 173.—After a pronominal ending in short *a*, SMĀT AND SMIN are the substitutes OF KĀSI (4th sing.) AND KI (7th sing.) Example, *sarvasmāt* "from all." (No. 169.)

आमि सर्वनाम्नः सुट् । ७ । १ । ५२ ।

अवर्णात्तात् परस्य सर्वनाम्नो विहितस्यामः सुडागमः । एत्वे षत्वे । सर्वेषाम् । सर्वस्मिन् । शेषं रामवत् । एवं विश्वादयोऽप्यदन्ताः । उभश्चो नित्यं द्विवचनान्तः । उभौ २ । उभाभ्याम् ३ । उभयोः २ । तस्येह पाठोऽक-
जर्थः । इतरदन्तमौ प्रत्ययौ । प्रत्ययग्रहणे तदन्तग्रहणमिति तदन्ता याज्ञाः ।
नेम इत्यर्थः । समः सर्वपर्यायस्तुल्यपर्यायस्तु न समानामिति ज्ञापकात् ।

No. 174.—SUT is the augment of *ām* (6th plur.), WHEN ĀM COMES AFTER A PRONOMINAL ending in *a* or *ā*. Example (Nos. 164 and 169) *sarveshām* "of all." In the 7th sing. (No. 173) *sarvasmīn* "in all." The rest of the declension is like that of *rāmā*. In the same way are declined *viśvā* and the other pronominals (No. 170) ending in short *a*. The word *ubha* "both" takes invariably the dual affixes. Ex., *ubhau* "both," *ubhābhyām* "by, to, or from both," *ubhaupe* "of or in both." The object of its being inserted in the list of pronominals (whilst its declension does not differ from that of *rāmā*) is its taking the augment *akach* (No. 1321 which it could not take if it were not a pronominal). The terms *datara* and *datama* are affixes. "By citing the affix we cite that which ends therewith."—(says *Patañjali*) so the words that end with these affixes are to be reckoned pronominals. The word *nema* is a pronominal when it signifies "half." That *sama*, which is a pronominal when synonymous with *sarva*, "all," is not so when synonymous with *tulya* "like" we learn from the expression *samānām* "of equals" in No. 30—(which would have been *sameshām*, if the word, in that sense, had been a pronominal.)

पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायाम- संज्ञायाम् । १ । १ । ३४ ।

एतेषां व्यवस्थायामसंज्ञायां सर्वनामसंज्ञा गणसूत्रात् सर्वत्र या प्राप्ता सा जसि वा । पूर्व । पूर्वाः । असंज्ञायां किम् । उत्तराः कुरवः । स्वाभिधेयापेक्षा-
वधिनियमो व्यस्य्या । व्यवस्थायां किम् । दक्षिणा गायकाः । कुशला इत्यर्थः ।

No. 175.—The name of pronominal (No. 170) belongs to PŪRVA "prior," PARA "after," AVARA "posterior," DAKSHIṆA "south," UTTARA "inferior, other, north," APARA "other," AND ADHARA "inferior," WHEN THEY DISCRIMINATE RELATIVE POSITION, NOT when they are NAMES.

The designation of pronominal assigned to these in every case by the aphorism No. 170, which implies the list of words enumerated in the commentary thereon, is optional when *jās* (1st plural) follows.—*Ex.*, *pūrve* (by No. 171) or *pūrvāh* (No. 151).—Why do we say "not when they are names?" Witness *uttarāh* (not *uttare*) when the word is used as a name for "the *Kurus*."

That there is "a specification, (*niyamā*), or tacit implication, of a determinate point (*avadhi*), with reference to which something is to be described by the word itself" is what we mean when we say that "a relation in time or place (*avasthā*) is implied,"—[For example, we wish to describe Benares as being *southern* (*dakṣiṇa*). To do this, we may specify some point—say one of the peaks of the *Himālaya*—with reference to which Benares may be described as "a place to the southward." Again, we here may thus speak of the people to the south of the *Vindhya* mountains, as being "southern," not with reference to the inhabitants of Ceylon, but with reference (as every one here understands by tacit implication) to us ourselves who live to the north of the *Vindhya* range]. Why do we say, "when a relation in time or place is implied?" Witness *dakṣiṇāh* (not *dakṣiṇe*) *gōthakāh*, meaning "clever singers."

स्वमज्ञातिधनाख्यायाम् । १ । १ । ३५ ।

ज्ञातिधनान्यवाचिनः स्वशब्दस्य प्राप्ता संज्ञा जसि वा । स्वे । स्वाः ।
आत्मीया आत्मान इति वा । ज्ञातिधनवाचिनस्तु स्वाः । ज्ञातयोऽर्थो वा ।

No. 176.—The designation, as a pronominal, of the word SWA (No. 170) WHEN IT SIGNIFIES SOMETHING ELSE THAN A KINSMAN OR PROPERTY; optionally obtains when *jās* (1st plural) follows. Thus we have either

ave (No. 171) or *avāh* (No. 151) in the sense of "own" or "selvcs," but *avāh* alone, in the sense of "kinsmen" or "articles of property."

अन्तरं बहिर्योगोपसंव्यानयोः । १ । १ । ३६ ।

बाह्ये परिधानीये चार्थेऽन्तरशब्दस्य प्राप्ता संज्ञा जसि वा । अन्तरे अन्तरा वा एहाः । बाह्या इत्यर्थः । अन्तरे अन्तरा वा शाटकाः । परिधानीया इत्यर्थः ।

No. 177.—The designation, as a pronominal, of the word *antara* (No. 170) WHEN IT SIGNIFIES "OUTER" OR "A LOWER GARMENT," optionally obtains when *jasi* (1st plural) follows. Thus we may write *antare* or *antarāh*, when speaking of houses "external" (for instance to the walls of the city); and so also when speaking of the petticoats worn under the upper garment.

पूर्वादिभ्यो नवभ्यो वा । ७ । १ । १६ ।

एभ्यो ङसिङ्योः स्मात्स्मिन् नैवा स्तः । पूर्वस्मात् । पूर्वोत् । पूर्वस्मिन् । पूर्वै । एवं परादीनाम् । शेषं सर्ववत् ।

No. 178.—AFTER THE NINE BEGINNING WITH *PŪRVA*, (that is to say, after *pūrva*, *para*, *avara*, *dakṣiṇa*, *uttara*, *aparā*, *adhara*, *sva*, and *antara*) the substitution of *smāt* and *smiñ* for *ñasi* and *ñi* (No. 173) is OPTIONAL.

Thus we may write either *pūrvasmāt* or *pūrvāt*, *pūrvasmiñ* or *pūrve*—and so of *para*, &c. In other respects the declension of these words is the same as that of *sarva*.

प्रथमचरमतयाल्पार्धकतिपयनेमाच्च । १ । १ ।

३३ ।

एते जस्युक्तसंज्ञा वा स्युः । प्रथमे । प्रथमाः । तयः प्रत्ययः । द्वितये । द्वितयाः । शेषं रामवत् । नेमे । नेमाः । शेषं सर्ववत् ।

No. 179.—The words *PRATHAMA* "first," *CHARAMA* "last," *TAYA* (which is an affix, respecting which see the maxim cited under No. 174.—), *ALPA* "few," *ARDHA* "half," *KATIPAYA* "some," and *NEMA* "half," shall be optionally termed pronominal (No. 170) when *jasi* (1st pl.) follows.

Thus we may write *prathamā* or *prathamāh*. Of the affix *taya* we have an example in *dwitaye* or *dwitayāh* "second." The rest of

the declension is like *rāma*. The word *nema* is enumerated among the pronominals in No. 170—therefore, though by this rule the nominative plural may be like *rāmā*, the rest of the declension is like *sarva*,

तीयस्य डित्सु वा । द्वितीयस्मै । द्वितीयःयेत्यादि । एवं तृतीयः ।
निर्जरः ।

No. 180.—WHEN CASE-AFFIXES WITH AN INDICATORY \acute{N} FOLLOW (such are the 4th, 5th, 6th, and 7th, singular) the term pronominal No. 170) is OPTIONALLY a name of what ends in *TIYA*.

Example: *dwitīyasmāi*, or *dwitīyāya* “to the second,” and so on.—So also *tritīya* “the third.”

We now come to the declension of the word *nirjara* “imperishable,”—which is derived from the feminine word *jarā* “decrepitude.”

जराया जरसन्यतरस्याम् । ७ । २ । १०१ ।

अजादौ विभक्तौ । पदाङ्गाधिकारे तस्य तदन्तस्य च । निर्दिश्यमानस्य
देशा भवन्ति । एकदेशविभक्तमनन्यवदिति जरशब्दस्य जरस् । निर्जरसौ ।
निर्जरस इत्यादि । पक्षे हलादौ च रामवत् । विश्वपाः ।

No. 181.—Instead of *JARĀ* there is OPTIONALLY *JARAS*, when a *vibhakti* (No. 170) beginning with a vowel follows.

• Where a rule refers to a *pada* or an *aṅga* (No. 153), the rule, if it apply to a particular word, applies also to what ends with the word. Hence this rule, which applies to the word *jarā*, applies also to *nirjara*, just as, in English, the substitution, in the plural, of “geese,” for “goose,” applies also to the case of “wildgeese.” But here a question might arise, suggested by No. 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “geese” simply. To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined).”—Thus, in *nirjara*, the substitute takes the place of the *jara* only, for *jarā* only was exhibited when the substitute *jaras* was enjoined. Here another objection may be raised, for *jaras* was enjoined to take the place of *jarā*, with a long final, not of *jara*, the final of which is short. This objection is met by the maxim that “What is partially altered does not thereby become something quite different,” (and this is illustrated in the *Mahābhāṣya* by the case of a dog, which, having lost his ears, does not thereby lose his

personal identity,):—so *jaras* may be the substitute of the partially altered *jarā*. Thus we get *nirjarasau* “two imperishables,” *nirjarasah* “imperishables,” and so on.—On the other alternative, and when he affixes begin with a consonant, the word is declined like *vāma*.

We now come to the declension of *viśvapā* “the preserver of all”

दीर्घाज्जसि च । ६ । १ । १०५ ।

विश्वपौ । विश्वपाः । हे विश्वपाः । विश्वपाम् । विश्वपौ ।

No. 182.—AND WHEN JA\$ (1st pl.) or *ich* (*pratyāhāra*) COMES AFTER a LONG vowel, the long vowel homogeneous with the prior is not substituted for both (by No. 146, any more than under the circumstances stated in No. 147). We have therefore the 1st dual *viśwapau* (by No. 41), and plural *viśvapāh* (by No. 55), —In the vocative singular we have *he viśvapāh*, the same as in the nominative. In the 2nd case sing. *viśvapām* (No. 155); in the dual, as in the 1st case, *viśwapau*.

सुडनपुंसकस्य । १ । १ । ४३ ।

स्वादिपञ्चवचनानि सर्वनामस्थानसंज्ञानि स्यरक्तीबस्य ।

No. 183.—Let *suṭ* (which is a *pratyāhāra* formed of *su* the first case-affix, and *auṭ* the fifth, and which serves as a name common to the five), but NOT OF a NEUTER word be called *sarvanāmasthāna*.

स्वादिष्वसर्वनामस्थाने । १ । ४ । १७ ।

कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्वं पठं स्यात् ।

No. 184.—WHEN the affixes BEGINNING WITH *SU* and ending with *ka* (which occurs in the 70th aphorism of the 3rd Chapter of the 5th. Lecture) FOLLOW, NOT BEING *SARVANĀMASTHĀNA* (No. 183), let what precedes be called *pada*. [This is an extension of the application of the term *pada* as laid down in No. 14].

यच्चि भम् । १ । ४ । १८ ।

यादिष्वजादिषु च कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्वं भसंज्ञं स्यात् ।

No. 185.—AND WHEN affixes, with an initial *Y* OR initial VOWEL, beginning with *su* and ending with *ka*, follow, not being *sarvanāmasthāna* (No. 183), let what precedes be called *BHA*.

[The question here arises, whether a word which gets the name of *bha* from this rule, and of *padu* from the one preceding, is to retain both names, or, if not, which name is to be retained. The rule next cited supplies the answer].

आ कडारादेका संज्ञा । १ । ४ । १ ।

इत ऊर्ध्वं कडाराः कर्मधारय इत्यतः प्रागेकस्यैकैव संज्ञा ज्ञेया । या परानवकाशा च ।

No. 186.—From this point (that is to say, from the 1st aphorism of the 4th Chapter of the 1st Lecture), TO the aphorism “*KADĀRĀH karmadhāraye*” (which is the 38th aphorism of the 2nd Chapter or the 2nd Lecture) only ONE NAME of each thing named is to be recognised—viz: that which comes last (where the claims are otherwise equal—(see No. 132) and that which, were its claim disallowed, would have no other opportunity of conducing to any result (see No. 41).

आतो धातोः । ६ । ४ । १४० ।

आकारान्तो या धातुस्तदन्तस्य भस्याङ्गस्य लोपः । अलोऽन्त्यस्य । विश्वपः । विश्वपा । विश्वपाभ्यामित्यादि । एवं शङ्खधादयः । धातोः किम् । हाहान् । हरिः । हरी ।

No. 187.—Let there be elision OF the final letter of an inflective base, entitled to the designation of *bha* (No. 185), when it ends in A DHĀTU (No. 49) WITH LONG *ā* as its final letter.

The word *viśwapā* ends in a *dhātu*, viz. *pā* (in the sense of “pre-serving” which has long *ā* as its final letter; and the word which, by No. 147, is called an inflective base (*aṅga*) when an affix follows, is, by No. 185, entitled to the designation of *bha* when the case-affix (not being one of the five first) begins with a vowel. The long *ā* is then elided.

Example: *viśwapā + śas = viśwapah* (2nd case plural), *viśwapā + tād = viśwapā* (3rd sing). Before the consonantal terminations there is no change. Example, *viśwapabhyām* (3rd dual). In the same way are declined *śaṅkhadhāmā* “the blower of a conch-shell,” and the like.—Why do we say, “when it ends in a *dhātu*?” Because primitive words, like *hāhā* “a *gandharva*,” do not come within the scope of the rule. Example: 2nd pl. *hāhān* (Nos. 146 and 156).

We now come to the declension of a noun ending in short *i*—*harī* “a name of *Viṣṇu*.” 1st s. *harīh*, 1st du. *harī* (No. 146)

जसि च । ७ । ३ । १०६ ।

ह्रस्वान्तस्याङ्गस्य गुणः । हरयः ।

No. 188.—AND WHEN JAS FOLLOWS, *guṇa*, shall be the substitute of the short final of an inflective base. Hence 1st pl. *hari+jas*=*harayah*.

ह्रस्वस्य गुणः । ७ । ३ । १०८ ।

सम्बुद्धौ । हे हरे । हरिम् । हरी । हरीन् ।

No. 189.—The substitute OF A SHORT final is *GUṆA*, when *sambud-dhi* (No. 152) follows. By this and No. 153, we get the vocative sing. *he hare*. 2nd s. *harim* (No. 154), 2nd du. *harā*, 2nd pl. *harīn* (No. 156).

शेषो घ्यसखि । १ । ४ । ७ ।

शेष इति स्पष्टार्थम् । ह्रस्वौ याविदुतौ तदन्तं सखिवर्जं घिसंज्ञम् ।

No. 190.—WITH THE EXCEPTION OF the word *SAKHI*, THE REST OF the words that end in short *i* or *u* are called *GHI*. The words "the rest" are said to be employed here "for the sake of distinctness."

आङो नास्त्रियाम् । ७ । ३ । १२० ।

घेः परस्याङो ना स्यादस्त्रियाम् । आङिति टासंज्ञा । हरिणा न हरिभ्याम् । हरिभिः ।

No. 191.—Let *NA* be the substitute OF *ÁN* coming after *ghi* (No. 190), but NOT IN THE FEMININE. The term *án* is the ancient designation of *tá*, the 3rd sing. case-affix.

Example : *hari+tá*=*harinā* (No. 157). 3rd du. *haribhyām*, 3rd pl. *haribhih*.

घेर्ङिति । ७ । ३ । १११ ।

घिसंज्ञस्य ङिति ङुणः । हरये ।

No. 192.—Let *guṇa* be the substitute OF *GHI* (No. 190), WHEN A case-affix WHICH HAS AN INDICATORY *ÁN* FOLLOWS. Thus 4th s. *hari+ñe*=*haraye* (No. 29).

ङसिङसोश्च । ६ । १ । ११० ।

इङो ङसिङसोरिति पूर्वरूपमेकादेशः । हरेः । हर्याः । हरीणाम् ।

No. 193.—AND when the short *a* OF *ĀSI*, AND *ĀS*, comes after *eñ*

let the form of the prior be the single substitute for both. Thus, 5th and 6th s. *hari + nāsi* and so also *hari + nās = hareh* (No. 192). 6th and 7th du. *haryoh* (Nos. 21 and 73)—6th pl. *harīṇām* (Nos. 167, 168 and 157).

अञ्च घेः । ७ । ३ । ११६ ।

इदुङ्गामुत्तरस्य डेरौट्टेत् । हरौ । हरिषु । एवं कव्यादयः ।

No. 194.—Let *aut* be the substitute of *ni* (the case-affix of the 7th s.), when it follows short *i* or *u*, AND let short *A* be the substitute of the *GHI* (No. 190) itself. Thus 7th s. *harau* (No. 41). 7th pl. *harishu* (No. 169). In the same way are declined *kavi* “a poet,” and the like.

अनङ् सौ । ७ । १ । ६३ ।

सख्युरङ्गस्यानङादेशोऽसम्बुद्धौ सौ ।

No. 195.—*ANAŚ* is the substitute of the word *sakhi*, WHEN *su* FOLLOWS, provided it is not the sign of the vocative (No. 152).

The substitute, though consisting of more letters than one (No. 58), is prohibited by No. 59 from taking the place of more than the last letter. Thus we have *sakhan + s*.

अलोऽन्त्यात् पूर्व उपधा । १ । १ । ६५ ।

अ णदलः पूर्वा यो वर्णः स उपधासंज्ञः स्यात् ।

No. 196.—The letter BEFORE THE LAST LETTER of a word is called THE PENULTIMATE (*upadhā*).

सर्वनामस्यान्ते चासम्बुद्धौ । ६ । ४ । ८ ।

नान्तस्योपधाया षोऽसम्बुद्धौ सर्वनामस्याने ।

No. 197.—AND the *3* form is the substitute of the penultimate letter (No. 196) of what ends in *n*, WHEN a *SARVANĀMASTHĀNA* (No. 183), NOT being *SAMBUDDHI* (No. 152), FOLLOWS. Thus we have *sakhān + s*.

अपृक्त एकाल्पत्ययः । १ । २ । ४१ ।

No. 198.—AN AFFIX consisting of A SINGLE LETTER (exclusive of indicatory letters) is called *APIKTA*.

हलङ्घ्याब्-गेदीधात् सुतिस्यपृक्तं हल् । ६ । १ । ६८ ।

हलन्तात् परं दीर्घौ यौ इयौ तदन्ताच्च परं सुतिसीत्येतदृक्तं हल्लुप्यते ।

No. 199.—*SU* (the 1st sing. case-affix) AND *TI* AND *SI* (the terminations of two of the persons of the verb) when reduced to A SINGLE CONSONANT (No. 198), and when standing AFTER what ends in a CONSONANT OR in the LONG vowel deduced from the feminine terminations *Āi* (No. 256) AND *Āp* (No. 1341), are elided. Thus *sakhān* + *s* becomes *sakhān*.

न लोपः प्रातिपदिकान्तस्य । ८ । २ । ७ ।

प्रातिपदिकसंज्ञकं यत् पदं तदन्तस्य नस्य लोपः । सखा ।

No. 200.—There is ELISION OF *N* FINAL IN A *pada* which is entitled to the designation of *PRĀTIPADIKĀ* (No. 135).

The word *sakhi* is a *prātipadika*; it becomes a *pada* (No. 20) when the case-affix is added; and this name of *pada* it retains (by No. 210) after the case-affix has been elided. Thus *sakhān* is a *pada*. But *sakhān* is also entitled to the designation of *prātipadika*, like *sakhi* the place of which it occupies, according to No. 163. Thus, by the present rule, the form of the word becomes finally *sakhā* "a friend.

सख्युरसम्बुद्धौ । ७ । १ । ६२ ।

सख्युरङ्गात् परं सम्बुद्धिवर्जं सर्वनामस्थानं णिङ्गत् स्यात् ।

No. 201.—Let a *sarvanāmasthāna* (No. 183) coming AFTER the word *SAKHI*, NOT IN THE SENSE of the VOCATIVE SINGULAR, be like that which contains an indicative *ṇ*.

अथो ङिणिति । ७ । २ । ११५ ।

अजन्ताङ्गस्य वृद्धिर्ङिति णिति च परे । सखायैः सखायः । हे सखे । सखायम् । सखायौ । सखीन् । सख्या । सख्ये ।

No. 202.—Let *ṛiddhi* be the substitute OF an inflective base ending in A VOWEL, WHEN THAT WHICH HAS AN INDICATORY *ṅ* OR *ṇ* FOLLOWS.

Thus *sakhi*, when the 1st dual case-affix is to be annexed, becomes *sakhai* (No. 201), and *sakhai* + *an* = *sakhāyan* (No. 29),—so also 1st pl. *sakhāyah*. The vocative sing. (by Nos. 189 and 153) is *he sakhe*. In the 2nd s. and du., *sakhāyam* and *sakhāyan*, Nos. 201 and 202 again apply: 2nd pl. *sakhin* (Nos. 146 and 156), 3rd s. *sakhyā*, 4th s. *sakhye*.

ख्यत्यात् परस्य । ६ । १ । ११२ ।

त्रितिशब्दाभ्यां खीतीशब्दाभ्यां कृतयणादेशाभ्यां परस्य ङसिङसोरत
'उः सख्युः ।

No. 203.—Short *u* is the substitute OF the *a* of *nāsi* and *nās* FOLLOWING the words KHI AND TI or *khí* and *tí* which have substituted *yan* (No. 21) for the final vowel.

Khi and *ti* are the terminations of the words *sakhi* and *pāti* which they are here employed to designate. The long forms *khí* and *tí* indicate certain derivative forms; see No. 223.

The words "which have substituted *yan*," are employed to show that rule No. 192 does not apply here; and the same object is attained in the aphorism by writing not *khí* and *tí* but *khya* and *tya*, the *a* in which is intended merely to facilitate pronunciation.

Thus we have 5th and 6th s. *sakhyuh*.

औत् । ७ । ३ । ११८ ।

रतः परस्य ङेर्औत् । सख्यौ । शेषं हरिवत् ।

No. 204.—AUT is the substitute OF ङ after short *i*. Hence 7th s. *sakhyau*. The rest is like (*hari* No. 187).

पतिः समास एव । १ । ४ । ८ ।

विभक्तः । पत्ये । पत्युः २ । पत्यौ । शेषं हरिवत् । समासे तु भूपतये ।
कृतिशब्दो नित्यं बहुवचनान्तः ।

No. 205.—The word PATI is called *ghi* (No. 190) ONLY when it is IN A COMPOUND (in *gāsa*).

Hence in the 7th s. *patye* "to a master," No. 192 does not apply; in 5th and 6th s. *patyhe* No. 203, not No. 193, applies; and in 7th s. *patyau*, No. 204 applies, but not 194. The rest is like *hari*. But in a compound, as in *bhūpataye* "to the lord of the earth," *pati* is treated as *ghi* (No. 191 &c.).

The word *kati* "how many?" takes the plural terminations only.

बहुगणवतुङति संख्या । १ । १ । २३ ।

No. 206.—Let the words BAHU, and GANA, and those which end in VATU and DATI be called *sankhyā*.

The word *kati* is one of those which end in *ḍattī*, the *ḍ* in which affix is iudicatory.

इति च । १ । १ । २५ ।

इत्यन्ता संख्या षट्संज्ञा स्यात् ।

No. 207.—AND let a *san'hyā* (No. 206) which ends in DATI be called *shat* (No. 324).

Thus the word *kati* is called *shat*.

षड्भ्यो लुक् । ७ । १ । २२ ।

जशसोः ।

No. 208.—Let there be ELISION (*luk*) of *jas* and *śas* AFTER words termed SHAT (No. 207).

प्रत्ययस्य लुक्श्लुपः । १ । १ । ६१ ।

लुक्श्लुपशब्दैः कृतं प्रत्ययादर्शनं क्रमात् तत्तत्संज्ञं स्यात् ।

No. 209.—Let the disappearance OF AN AFFIX when it is caused by the words LUK, ŚLU, OR LUP be designated by these terms respectively (to distinguish it from the ordinary elision termed *lopa* - No. 6

प्रत्ययलोपे प्रत्ययलक्षणम् । १ । १ । ६२ ।

प्रत्यये लुप्तेऽपि तद्विश्रितं कार्यं स्यात् । इति जसि चेति गुणे प्राप्ते ।

No. 210.—WHEN ELISION (*lopa*) OF AN AFFIX HAS TAKEN PLACE THE AFFIX shall still exert its influence, and the operations dependent upon it shall take place as if it were present.

The word *lakṣaṇa*, in the aphorism, signifies "that by which a thing is recognised" A case-affix is recognised (No. 152) by its causing that which it follows to take the name of *aṅga*. In accordance with the present rule therefore the word *kati* retains the name of *aṅga* though the affixes *jas* and *śas* have been elided by No. 208, and, in virtue of its having the name of *aṅga*, it ought to take a *guṇa* substitute through the operation of No. 188. But the rule following debars this.

न लुमताङ्गस्य । १ । १ । ६३ ।

लुमता शब्देन लुप्ते तन्निमित्तमङ्गकार्यं न स्यात् । कति २ । कृतिभिः । कृतिभ्यः २ । कृतीनाम् । कतिषु । युष्मदस्मदृषट्संज्ञकास्त्रिषु सङ्ख्याः । त्रिषु शब्देन नित्यं बहुवचनान्तः । त्रयः । त्रीन् । त्रिभिः । त्रिभ्यः २ ।

No. 211.—When an affix is elided BY the enunciation of one of

the three terms in No. 209) CONTAINING the letters *LU*, the effect which it is competent to cause in respect OF AN AKGA or inflective base *shal* NOT take place.

In the 1st pl. of *kali*, the affix *jas* is elided by the enunciation of *luk* (No. 208), and therefore the substitution of *guṇa* which the elided *jas* would otherwise (by Nos. 210 and 188) have been competent to cause, does not take place.

Thus we have 1st and 2nd pl. *kāli* "how many?" 3rd *katibhih*, 4th and 5th *katibhyah*, 6th *kātinām* (Nos. 167 and 168), 7th *katishu* (No. 169).

The words *gushmud* "thou," *asmad* "I," and the words called *shal* (Nos. 324 and 207) retain the same form in all the three genders.

The word *tri* "three," is always plural.

Example: 1st pl. *trayah* (No. 188), 2nd *trēn* (Nos. 146 and 156) 3rd *tribhih*, 4th and 5th *tribhyah*.

त्रेस्त्रयः । ७ । १ । ५३ ।

अमि । त्रयाणाम् । त्रिषु । त्रैणत्वेऽपि । प्रियत्रयाणाम् ।

No. 212 — *TRAYA* is the substitute OF *TRI*, when *ām* follows.

Example: 6th pl. *trayāṇām* (Nos. 167 and 168); 7th *trishu* (No. 169).

And this rule applies also when *tri* is final in a compound adjective.

Example: *priyatrayaṇām* "of those who have three dear friends."

त्यदादीनामः । ७ । २ । १०२ ।

एषामकारो विभक्तौ । द्विपर्यन्तानामेवेष्टिः । द्वा २ । द्वाभ्याम् ३ । द्वयोः २ ।

पाति लोक्रमिति पयोः सूर्यः ।

No. 213 — Short *A* is the substitute OF *TYAD*, &c. when a case affix follows. "*TYAD*, &c." (see No. 170) implies "*tyad*, *tād*, *yad*, *etad*, *idam*, *adas*, *eka*, and *dvi*." The *Mahābhāṣya* directs that the list shall not extend beyond *dvi*. That this is the direction of *Patanjali* (the author of that "Great Commentary," on the aphorisms of *Pāṇini*) is indicated by the form of expression "it is the wish," or "it is wished," (*ishṭih* or *ishyate*. Compare No. 14.) Thus we have 1st and 2nd *dva* "two" (No. 147), 3rd, 4th and 5th *dvaḥ* (No. 160), 6th and 7th *dwayoh* (No. 166).

We now come to the declension of *papt* "the sun," (the "cherisher of the world," derived from *pā*, "to cherish").

दीर्घाज्जसि च । ६ । १ । १०५ ।

दीर्घाज्जसि इति च परे न पूर्वसवर्णदीर्घः । पय्यो । पय्यः । हे पयीः । पयीम् । पयीन् । पय्या । पयीभ्याम् । पयीभिः । पय्ये । पयीभ्यः २ । पय्यः २ । पय्योः २ । दीर्घत्वात् नुट् । पय्याम् । डो तु सवर्णदीर्घः । पयी । पयीः । एवं वातप्रम्यादयः । बहूः श्रेयस्यो यस्य स बहुश्रेयसी ।

No. 214.—AND WHEN *JAS* or *ich* (*pratyāhāra*, No. 147) comes AFTER A LONG vowel, the long vowel homogeneous with the prior is not substituted (No. 146).

Therefore (by No. 21) 1st du. *papyau*, 1st pl. *papyah*, vocative sing. *he papīh*, 2nd s. *papīm* (No. 154), 2nd pl. *papīn* (No. 156), 3rd s. *papyā*, 3rd, 4th and 5th du. *papibhyām*, 3rd pl. *papībhih*, 4th s. *papye*, 4th and 5th pl. *papibhyah*, 5th and 6th s. *papyah*, 6th and 7th du. *papyoh*. There is not *nut* (No. 167) for the vowel is long—hence 6th pl. *papyām*. When *ni* is added, then by No. 54, 7th s. *papī*, 7th pl. *papīshu*.

In the same way are declined *vātapramī* “an antelope,” and the like.

We now come to the declension of *bahusreyasī* “a man who has many excellent qualities.”

यूस्त्याख्यौ नदी । १ । ४ । ३ ।

ईदूदन्तौ नित्यस्त्रीलिङ्गौ नदीसंज्ञौस्तः । प्रथमलिङ्गग्रहणं च । पूर्व स्त्र्याख्यस्यापसर्जनत्वेऽपि नदीत्वं वक्तव्यमित्यर्थः ।

No. 215.—Words ending in long *i* and *ū*, always FEMININE, and having no masculine of the same form, (as the word *grāmaṇi* has,) are called *nadī* (the word *nadī* “a river” being a type of the class.) “And its original gender is to be taken” into account:—that is to say, it is to be spoken of as retaining its character as a *nadī*, even when the word which was at first feminine comes to form part of a compound epithet applied to a male.

अस्वार्थनद्योर्ह्रस्वः । ७ । ३ । १०७ ।

सम्बुद्धौ । हे बहुश्रेयसि ।

No. 216.—THE SHORT vowel shall be the substitute OF certain words SIGNIFYING “MOTHER,” AND OF words called *NADĪ* (No. 215) when the affix of the vocative singular follows.

Example: *he bahuśreyasi* (No. 153).

आयनद्याः । ७ । ३ । ११२ ।

न्यन्तात् परेषां ङितामाङगमः ।

No. 217.—*Āṭ* is the augment of the case-affixes with an indeterminate *ñ*, when they come AFTER a word ending with a *NADÍ* (No. 215).

आटश्च । ६ । १ । ६० ।

आटोऽचि परे वृद्धिरेकादेशः । बहुश्रेयस्यै । बहुश्रेयस्याः २ । बहुश्रेयसीनाम् ।

No. 218.—AND when *ach* comes AFTER *Āṭ*, *vṛiddhi* is the single substitute for both. Thus in the 4th s. *bahuśreyasī + āṭ + ñe = bahuśreyasīñai*, 5th and 6th s. *bahuśreyasyāh*, 6th pl. *bahuśreyasīnām* (No. 167).

ङेराम् नद्यान्नीभ्यः । ७ । ३ । ११६ ।

न्यन्तादाबन्ताव्रीशब्दात् परस्य ङेराम् । बहुश्रेयस्याम् । शेषं पपीवत् । बहुयन्तत्वाच्च सुलोपः । अतिलक्ष्मीः । शेषं बहुश्रेयसीवत् । प्रधीः ।

No. 219.—*Ām* is the substitute OF *Āi* AFTER words ending in *NADÍ* (No. 215) AND, in the feminine termination *Āp* and the word *ñi*. Hence 7th s. *bahuśreyasyām*. The rest of the declension is like *papī* (No. 213).

The word *atīlakṣmī* is, in the 1st s., *atīlakṣmīh* “who has surpassed *Lakṣmī*,” the *su* not being elided by No. 199, because the word *lakṣmī* (the name of one of the goddesses) is a primitive, and is not formed by a feminine affix *ñi*. The rest of the declension is like *bahuśreyasī* (No. 214).

We now come to *pradhī*, 1st s. *pradhīh* “a man of superior understanding.”

अचि शुधातुभ्रवां एवेरियङुवङ्गौ । ६ । ४ । ७७ ।

शुप्रत्ययान्तस्यवर्णोवर्णान्तस्य धातोर्भू इत्यस्य चाङ्गस्यङुवङ्गौ स्तोऽञ्जादौ प्रत्यये परे । इति प्राप्ते ।

No. 220.—*Īyañ* AND *ūvañ* are the substitutes OF what ends with the *pratyaya* *śnu* AND of what ends in A VERBAL ROOT IN I OR U (whether long or short), AND of the inflective base *bhrū*, WHEN an affix beginning with a VOWEL FOLLOWS.

This rule should include the case of *pradhī* (which is formed from the verbal root *dhyai* "to meditate"), but the rule following restricts it.

एरनेकाचोऽसंयोगपूर्वस्य । ६ । ४ । ८२ ।

धात्ववयवसंयोगपूर्वो न भवति य इवर्णस्तदन्तो यो धातुस्तदन्तस्याने-
काचोऽङ्गस्य यणञादौ प्रत्यये । प्रथो २ । प्रथम् । प्रथः । प्रथि । शेषं
पपीवत् । एवं ग्रामणीः । हो तु । ग्रामण्याम् । अनेकाचः किम् । नीः ।
नियौ । नियः । अमि शसि च परत्वादियङ् । नियम् । नियः । हेराम् ।
नियाम् । असंयोगपूर्वस्य किम् । सुश्रियौ । यवक्रियौ ।

No. 221.—*Yan* is the substitute OF I OR I terminating a verbal root final in an inflective base OF MORE VOWELS THAN ONE, provided the I OR I is NOT PRECEDED BY A COMPOUND CONSONANT forming part of the root, when an affix beginning with a vowel follows.

In *pradhī*, which is a dissyllable, the final *i* terminates an inflective base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du. *pradhyau*, 2nd s. *ptadhyam*, 1st and 2nd pl. *pradhyah*, 7th s. *pradhyi* (No. 55 being debarred). The rest of the declension is like that of *papī* (No. 213). In the same way *grāmanī* "a female head of a village"; but, in the 7th s. this makes *grāmanyām* (by No. 219, being derived from the root *nī* "to lead"). Why "of more vowels than one?" Witness *nī* "a leader," which makes, by No. 220, 1st and 2nd du. *niyau*, 1st pl. *niyah*, and in the 2nd s. and pl. *niyam* and *niyah* (Nos. 154 and 146 being superseded by No. 220, which occupies a later place in the *Ashtādhyāyī*—see No. 132.) In the 7th s. *niyām* (No. 219).—Why "provided the vowel is not preceded by a compound consonant?" Witness 1st du. *śubhriyau* "two prosperous men," and *yavakriyau* "two purchasers of barley," where the final *i* is preceded by a compound consonant, and to which therefore not this rule but No. 220 applies.

[It may be worth while to review the steps which rendered necessary the enunciation of this rule with reference to the word *pradhyau*. The word might apparently have been formed at once from *pradhī* + *au* by No. 21, but that rule was superseded by a subsequent rule No. 146. By No. 214, however, this rule was positively forbidden to take effect, and as it therefore departs, with all its effects, No. 21 re-appear

but to be again superseded by No. 220, to which the preference attaches on the principle stated under No. 41. No. 221 then supersedes No. 220, but as it does this not by positive prohibition, but by usurping a portion of its sphere of application, No. 21 is not again restored. Had it been so, the prohibitory rules would also have reappeared in an endless cycle.]

गतिश्च । १ । ४ । ६० ।

प्रादयः क्रियायोगे गतिसंज्ञाः स्युः । गतिकारकेतरपूर्वपदस्य यण् नेष्यते । शुद्धयौ ।

No. 222.—AND let *pra*, &c. (No. 47), in combination with a verb be called GATI (as well as *upasarga*).

It is not wished (by the author of the *Malābhāṣya*) that *yan* (enjoined by No. 221) should be the substitute of a word to which is prefixed any thing else than a *gati* or a *kāraka* (meaning by *kāraka* a case which is in grammatical relation with a verb). Therefore in the example *śuddhādhiyan* “two men of pure minds,” the substitution of *yan* does not take place, but No. 220 applies, because the word *śuddhādhi* means “one whose thoughts are pure,” and here the word “pure,” is in grammatical relation with the verb “are,” in respect to which it is therefore a *kāraka*, but it is not so in regard to the verb “to think,” from which the word *dhi* is derived.

न भूसुधियोः । ६ । ४ । ८५ ।

एतयोरचि सुपि यण् न । सुधियौ । सुधिय इत्यादि । सुखमिच्छतीति सुखीः । सुतीः । सख्यौ । सुत्यौ । सुख्युः २ । सुत्युः २ । शेषं प्रधीवत् । शम्भुर्हरिवत् । एवं भान्वादयः ।

No. 223.—When a case-affix beginning with a vowel comes AFTER these two viz. *bhū* and *sudhi*, there shall NOT be *yan*. (This debars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. d. *sudhiyan*, “two intelligent persons,” 1st. pl. *sudhiyah*, &c.

The word *sukhi* signifies “one who loves pleasure.” It is declined like *sati* “one who wishes a son:” thus—1st. s. *sukhiḥ satih*; 1st. d. *sukhyau, satyan*; 5 and 6. s. *sukhyuh, satyuh* (No. 203). The rest is like *prādhi* (No. 220 &c.). The word *śambhu* “Śiva” is declined like *hari* “Vishnu,” and in like manner *bhānu* “the sun,” &c.

दज्वत् क्रोष्टुः । ७ । १ । ६५ ।

असम्बुद्धौ सर्वनामस्थाने । क्रोष्टुशब्दस्य क्रोष्टृ प्रयोक्तव्य इत्यर्थः ।

No. 224.—With the five first case-affixes (No. 183) excluding the case where the sense is that of the vocative singular, KROSHṬU IS LIKE what ends in TRICH. That is to say, *kroshṭri* is employed instead of the word *kroshṭu* “a jackal.”

अतो ङित् सर्वनामस्थानयोः । ७ । ३ । ११० ।

अतोऽङ्गस्य गुणो ङौ सर्वनामस्थाने च । इति प्राप्ते ।

No. 225.—WHEN *ṅi* (7th sing.) & THE FIVE FIRST CASE-AFFIXES, COME AFTER what ends in short *ri*, *guṇa* shall be substituted for the inflective base that ends in *ri*. This being obtained, (another rule presents itself).

अदुशनस्पुरदंशोऽनेहसां च । ७ । १ । ६४ ।

अदन्तानामुशनसादीनां चानङ् स्यादसम्बुद्धौ सौ ।

No. 226.—When *su*, not in the sense of the vocative, follows, let *anañ* be the augment of what ends in short *ri* and of *ubanas* “the regent of the planet Venus,” *purudakṣas* “Indra,” and *anehas* “time.” [This gives *kroshṭ + an + s*.]

अप्तृन्तृश्चसनप्तृनेष्टृत्वष्टृत्तृत्वापोदप्रशा-
स्तृणाम् । ६ । ४ । ११ ।

अज्ञादीनामुपधाया दीर्घोऽसम्बुद्धौ सर्वनामस्थाने । क्रोष्टा । क्रोष्टारौ ।
क्रोष्टारः । क्रोष्टून् ।

No. 227.—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word AP “water,” what ends in TRIN or TRICH, SWASRI “a sister,” NAPTRI “a grandson,” NESHTRI “a priest who officiates at a sacrifice,” TWASHTRI “a carpenter,” KSHATTRI “a charioteer,” HOTRI “a priest who recites the *Rig-Veda* at a sacrifice,” POTRI “a priest who officiates at a sacrifice,” and PRAŚĀSTRĪ “a ruler,” the penultimate letter (No. 196) shall be lengthened. Thus [we get *kroshṭān + s*, but the *s* is elided by No. 199 and the *n* by No. 200—leaving] 1st sing. *kroshṭā*, 1st du. *kroshṭārau*, (the *ri* becoming *ar* by No. 225, and being lengthened to *ār* by No. 227). 1st p. *kroshṭārik*. In the 2nd p. the form *kroshṭān* is derived from *kroshṭu* by Nos. 146 and 156.

विभाषा तृतीयादिष्वचि । ७ । १ । ६७ ।

अत्रादिषु क्राष्टुर्वा वृज्यत् । क्राष्ट्रा । क्राष्ट्रे ।

No. 228.—*Kroshtu* may OPTIONALLY be as if it ended in *trich* WHEN THE 3RD OR ANY SUBSEQUENT CASE-AFFIX THAT BEGINS WITH A VOWEL FOLLOWS. Thus, 3rd sing. *kroshtṛá*, 4th sing. *kroshtre*.

अत उन्त् । ६ । १ । १११ ।

अतो ङसिङसोरत्युदेकादेशः । रपरः ।

No. 229.—When the short *a* of *ñasi* and *ñas* (5th and 6th sing.) comes AFTER SHORT *RI*, then SHORT *U*, followed by *r*, is the single substitute for both. [Thus we get *kroshtur*+s.]

रात् सस्य । ८ । २ । २४ ।

रेफात् संयोगान्तसस्यैव लोपो नान्यस्य । रस्य विप्रगः । क्राष्टुः । क्राष्ट्रेः २ ।

No. 230.—There is elision OF *S*, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant, AFTER *R*. *Visarga* is then substituted for the *r*, by No. 111, and we get *kroshtuh*,—6. and 7. du. *kroshtroh*.

नुमचिरवृज्यद्वावेभ्यो नुट् पूर्वविप्रतिषेधेन । क्राष्टूनाम् । क्राष्ट्रि । पत् हलादौ च शम्भुवत् । हूहूः । हूहूँ । हूहूमित्यादि । अतिचमूशब्दे तु नदी-कार्यं विशेषः । हे अतिचमु । अतिचम्यै । अतिचम्याः २ । अतिचमूनाम् । अलपूः ।

No. 231.—“BY A PRECEDING RULE’S OPPOSITION, (contrary to *Pāṇini*’s direction—see No. 132,) the augment *NUṬ* (No. 167) takes effect IN PREFERENCE TO *NUM* (No. 271), the *sūtra* “*ĀCHI*, &c.” (No. 249), and THE RESEMBLANCE TO what ends in *TRICH* (No. 228) [the enunciation of each of which is subsequent to No. 167 in the order of the *ashtādhyāyī*]

Hence—*kroshtu*+*nut*+*ám*=*kroshtúnám* (No. 168). In the 7th sing. *kroshtāi*. On the alternative (of the word’s not being considered as ending in *trich*), and when the case-affix begins with a consonant, the word is declined like *śambhu*.

Hūhūh “a celestial musician,” 1st du. *hūhvau*, 2nd sing. *hūhūm*, &c. In the word *atichamā* “victorious over armies,” the difference from *hūhū*, as regards declension), consists in its being treated as *nadī*

(No. 215). Hence, voc. s. *he atichamu* (No. 216), 4th sing. *atichamvai* (Nos. 217 and 218), 5th and 6th sing. *atichamwáh*, 6th p. *atichamúndm*.

We now come to the declension of *khalapú* "a sweeper."

ओः सुपि । ६ । ४ । ८३ ।

धात्ववयवसंयोगपूर्वा न भवति य उवर्षस्तदन्तो यो धातुस्तदन्तस्याने-
नाचोऽङ्गस्य यण् स्यादचि सुपि । खलप्यौ । खलप्यः । एवं सुत्वादयः ।
स्वभूः । स्वभुवौ । स्वभुवः । वर्षाभूः ।

No. 232.—WHEN A CASE-AFFIX, beginning with a vowel, FOLLOWS, then *yan* shall be the substitute for an inflective base containing more vowels than one, if the base ends with a verbal root ending in *U* or *Ú* not preceded by a conjunct consonant forming part of the verb.

Thus we have 1st du. *khalapvau*, 1st p. *khalapvuh*. In the same way *sulú* "who cuts well," &c. [But this does not apply to *swabhú* "the Self-existent," because of the prohibition by No. 223—]. 1st s. *swabháh*, 1st du. *swabhuvau*, 1st p. *swabhuvuh*.

We have next the declension of *varshábhú*.

वर्षाभ्यश्च । ६ । ४ । ८४ ।

अस्य यण् स्यादचि सुपि । वर्षाभ्यावित्यादि । वृन्भूः ।

No. 233.—AND the substitute OF VARSHÁBHÚ, "a frog—rainborn," shall be *yan* when a vowel follows, [in spite of No. 220.] Thus we have, 1st du. *varshábhuvau* and so on.

Next we have to consider the declension of *drinbhú* "a snake."

दृन्करपुनः पूर्वस्य भुवो यण् वक्तव्यः । दृन्भवौ । एवं करभूः । धाता ।
हे धातः । धातारौ । धातारः ।

No. 234.—"YAN SHOULD BE MENTIONED as the substitute OF BHÚ when PRECEDED BY DRIN, KARA, AND PUNAR."

Thus 1st du. *drinbhuvau*. In the same way *karabhú* "a finger-nail."

The word *dhátri* "the Cherisher," makes 1st sing. *dhátá*, vocative sing. *he dhátah* (Nos. 199, 225, and 111.), 1st du. *dhátárau* (Nos. 225 and 227), 1st pl. *dhátárah*.

अवर्णावस्य यात्वं वाच्यम् । धातृणाम् । एवं नष्पादयः । नष्पादिवहणं
श्रुत्यतिपत्ते नियमादेः । तेनेह न । पिता । पितरौ । पितरः । पितरम् ।
शेषं धातृवत् । एवं क्रामाच्चादयः । ना । नरो ।

No. 235.—“IT SHOULD BE STATED THAT THE CEREBRAL Ṇ IS SUBSTITUTED FOR THE DENTAL N AFTER RĪ AND RĪ.” Thus, 6th p. *dhātṛīṇām*. In the same way *napṭṛi*, &c. (No. 227). If the alternative view be taken, that these words are formed (by the affixes mentioned in No. 227), then the citing of *napṭṛi*, &c. (in No. 227) determines that these *alone* (of the words so ending that come under the head of *Unādi* No. 901) are amenable to the rule. Hence (as *pṭṛi* “a father,” is not cited, and is formed by an *unādi* affix) the rules do not apply to the example following viz. 1st sing. *pitā* (No. 221), 1st du. *pitarau*, 1st pl. *piturāḥ*, 2nd sing. *pitaram*. The rest is like *dhātṛi* (No. 234). In the same way *jāmṭṛi* “a son-in-law,” &c.

The word *nṛi* “a man,” makes 1st sing. *nā*, 1st du. *narau*.

नृ च । ६ । ४ । ६ ।

अस्य नामि वा दीर्घः । नृणाम् । नृणाम् ।

No. 236.—AND *NRI* optionally substitutes the long vowel, when *nām* follows. Hence *nṛīṇām* or *nṛīṇām*.

गोतो गित् । ७ । १ । ६० ।

ओकारान्ताद्विहितं सर्वनामस्थानं गितृत् । गोः । गावो । गावः ।

No. 237.—Placed AFTER a word ending in O, such as *GO* “a cow,” each of the first five case-affixes is AS IF IT HAD AN INDICATORY cerebral Ṇ, [the effect of which—see No. 202—is to substitute *vṛiddhi* for the preceding vowel]. Thus 1. s. *go + s = gavh*, 1. d. *gāvau*, 1. p. *gāvah*. [The *t* in the *sūtra* shows (No. 34.) that the rule speaks of the vowel *o*, not of the word *go*.]

श्रीतोऽम्शसोः । ६ । १ । ६३ ।

श्रीतोऽम्शसोरध्याकार एकादेशः । गाम् । गावौ । गाः । गवा । गवे ।

गा. २ । इत्यादि ।

No. 238.—WHEN the vowel of *AM* OR *ŚAS* comes AFTER *O*, the single substitute of both is long *á*. Thus—2. s. *go + am = gám*, 2 du. (see No. 237) *gāvau*, 2. p. *gáh*. The 3rd and 4th s. *gavá* and *gave* are formed according to the general rules for the permutation of vowels in the 5. and 6. s. (by No. 193) *goh*, &c.

रायो हलि । ७ । २ । ६५ ।

अस्याकारादेशो हलि विभक्तौ । राः । रायौ । रायः । राभ्यामित्यादि ।
लौः । लावौ । लावः । लौभ्यामित्यादि ।

इत्यजन्ताः पुंलिङ्गाः ।

No. 239.—OF RAI “wealth,” WHEN a case-affix beginning with A CONSONANT FOLLOWS, long *á* shall be the substitute. Thus 1. s. *rai* + *s* = *ráh*, 1. du. *ráyau*, 1. p. *ráyah*, 3. d. *rábhyám*, &c.

Glaui “the moon,” is declined regularly—thus—1. s. *glauh*, 1. d. *glávu*, 1. p. *glávah*, 3. d. *glaubhyám*, &c.

So much for masculines ending in vowels.

OF FEMININE WORDS ENDING IN VOWELS.

The first example is *ramá* which, by No. 199, takes the form *ramí* in the 1st case sing.

अजन्तस्त्रीलिङ्गाः ।

रमा ।

औङ आपः । ७ । १ । १८ ।

आबन्तादङ्गात् परस्योङः शी स्यात् । औङित्योकारविभक्तेः संज्ञा । रमे ।
रमाः ।

No. 240.—Let *é* be the substitute OF AUŒ AFTER an inflective base ending in *ÁP*. This *auŒ* is the name of whatever case-affix begins with *au*. Hence, 1. d. (*ramá* + *é* =) *rame*, 1. p. *ramáh*.

सम्बुद्धौ च । ७ । ३ । १०६ ।

आप एकारः स्यात् सम्बुद्धौ । एङ्ङस्वादिति सम्बुद्धिलोपः । हे रमे ।
हे रमे ! हे रमाः । रमाम् । रमे । रमाः ।

No. 241.—AND WHEN SU FOLLOWS IN THE SENSE OF THE VOCATIVE SINGULAR, let *e* be the substitute of *áp*. By No. 153 there is elision of the case-affix following *e* in the sense of the voc. sing. Thus *he rame*, voc. d. *he rame* (No. 240), voc. p. *he ramáh*, 2. s. *ramám*, 2. du. *rame*, 2. p. *ramáh*.

आङि आपः । ७ । ३ । १०५ ।

आङ्येसि चाप एकारः । रमया । रमाभ्याम् ३ । रमाभिः ।

No. 242.—AND IF *ÁN* (No. 191) or *OS* FOLLOW, *e* shall be the sub-

stitute OF *ÁP*. Thus, 3. s. (*rame + ð =*) *ramayá*, 3. 4. and 5. du. *ramá-bhyám*, 3. p. *ramábhih*.

याडापः । ७ । ३ । ११३ ।

आपो ङितो याट् । वृद्धिः । रमायै । रमाभ्यः २ । रमायाः २ । रमयोः ।
रमाणाम् । रमायाम् । रमासु । एवं दुर्गाम्बिकादयः ।

No. 243.—*YÁT* is the augment of whatever case-affix, FOLLOWING *ÁP*, has an indicatory *ñ*. Thus, *vriddhi* being obtained from No. 61, we have 4. s. (*ramð + yát + e =*) *ramáyai*, 4. and 5. p. *ramábhyah*, 5. and 6. s. *ramáyáh*, 6. d. *ramayoh* (No. 242), 6. p. *ramándam* Nos. 167 and 157), 7. s. *ramáyám* (No. 219), 7. p. *ramásu*.

In the same way are declined *durgá* “the goddess *Durgá*,” *ambiká*, a mother” and the like.

सर्वनाम्नः स्याद्ब्रह्मस्वश्च । ७ । ३ । ११४ ।

आब्रह्मनात् सर्वनाम्नो ङितः स्याडापश्च ब्रह्मस्वः । सर्वस्यै । सर्वस्याः २ ।
सर्वस्याम् । सर्वस्यै । शेषं रमावत् । एवं विश्वादय आब्रह्मनाः ।

No. 244.—Let *SYÁT* be the augment of whatever case-affix, with an indicatory *ñ*, comes AFTER A PRONOUN ending in *áp*; AND let A SHORT vowel substitute take the place of *áp*. Thus the 4. s. f. of *sarva* “all,” is (*sarvá + yát + e =*) *sarvasyai*, 5. and 6. s. *sarvasyáh*, 6. p. *sarvásám* (No. 174), 7. s. *sarvasyám* (No. 219). The rest is like *ramá*. In the same way are declined *visvá* “all,” and the like, ending in *áp*.

विभाषा दिक्समासे बहुव्रीहौ । १ । १ । २८ ।

सर्वनामता वा । उत्तरपूर्वस्यै । उत्तरपूर्वायै । तीयस्येति वा संज्ञा । द्वितीयस्यै । द्वितीयायै । एवं तृतीया । अम्बार्थेति ब्रह्मस्वः । हे अम्ब । हे अक्क । हे अल्ल । जरा । जरसौ । जरे । इत्यादि । पक्षे रमावत् । गोपा विश्वपावत् । मतिः । मतीः । मत्यः ।

No. 245.—IN A COMPOUND, of the kind termed *BAHUVRĪHI* (No. 1934), WITH a word signifying DIRECTION (No. 175), the pronominal character is optional. Thus in the 4. s. we may have either *uttarapúrvasyai* (No. 244) or *uttarapúrúváyai* (No. 243) “for what lies to the north-east.”

According to No. 180, the name of pronominal is optionally given to what ends in *tíya*. Hence, 4. s. *dwitíyasyai* or *dwitíyáyai* “to the second.” In the same way *tritíyá* “the third.”

According to No. 216, a short vowel is substituted in the *voc. sing.* of words signifying "mother." Example, *he amba, he akka, he alla*.

In accordance with No. 181, we may have 1. s. *jará* "decrepitude," I. d. *jarasau* or *jare*, &c. On the alternative of its not being considered pronominal, the word is declined like *ramá*. *Gopá* "a cowherdess," is declined like *viśwapá* (No. 182).

Matih "sagacity," 2. p. *matih* (No. 156), 3. s. *matyá* (No. 191).

ङिति ह्रस्वश्च । १ । ४ । ६ ।

इयडुवड्स्थानौ स्त्रीशब्दभिवौ नित्यस्त्रीलिङ्गावीदूतौ ह्रस्वौ चेत्र्णावर्णौ
स्त्रियां वा नदीसंज्ञौ स्तो ङिति । मत्तै । मत्तये । मत्त्याः २ । मत्तेः २ ।

No. 246.—Words, always feminine, ending in long *í* and *ú*, with the exception of the word *strí* "a woman," being such as admit *iyáñ* and *uváñ* (No. 220); and also words ending in short *i* and *u* in the feminine, are optionally termed *nadí* (No. 215) when a case-affix with indicative *ñ* follows. Hence 4. s. (by No. 218 *matí* + *át* + *e* =) *matyá* or, alternatively (No. 192) *matyé*, 5. and 6. s. *matyáh* or *mateh*. (No. 193).

इदुद्भ्याम् । ७ । ३ । ११७ ।

नदीसंज्ञकाभ्यां परस्य डेराम् । मत्त्याम् । मत्तौ । शेषं हरित् । एवं
बुद्धादयः ।

No. 247.—*Am* is the substitute of *ñi* AFTER SHORT I OR U, when these are termed *nadí* (No. 246). Hence 7. s. *matyám* (No. 219, or, on the alternative of the name *nadí* not being taken, *matau* (Nos. 246 and 194)—The rest is like *hari* (No. 187). In the same way *buddhi* "intellect," and the like.

त्रिचतुरोः स्त्रियां तिसृ चतसृ । ७ । २ । ६६ ।

स्त्रीलिङ्गयोरेतौ स्तो विभक्तौ ।

No. 248.—*TISRI* AND *CHATASRI* are instead of *TRI* "three," AND *CHATUR* "four," IN THE FEMININE, when a case-affix follows.

अचि र ऋतः । ७ । २ । १०० ।

तिसृ चतसृ एतयोर्च्चारस्य रेफादेशः स्यादचि । शुण्दीर्घात्स्वानामपवर्त्तः ।
तिस्रः २ । तिसृभिः । तिसृभ्यः २ । अचि नृट् ।

No. 249.—WHEN A VOWEL FOLLOWS, then R shall be the substitute OF the RÍ of *tisri* and *chatarí*. Hence there is neither *guṇa* (No. 225), nor prolongation (No. 146). nor the substitution of *u* (No. 229). Thus 1 and 2. p. *tisrah* 3 p. *tisribhuh*, 4. and 5. p. *tisribhyah*. When *ám* (6. p.) follows, *nuṭ* is obtained from No. 167; and then the preceding vowel ought to be lengthened by No. 168, but the next rule forbids this.

न तिसृचतसृ । ई । ४ । ४ ।

इतयोर्नामि दीर्घा न । तिसृणाम् । तिसृषु । द्वे २ । द्वाभ्याम् ३ ।
द्वयोः २ । गौरी । गौर्या । गौर्यः । हे गौरि । गौर्यावित्यादि । एवं नद्यादयः ।
लक्ष्मीः । शेषं गौरीवत् । एवं तरोतन्व्यादयः । स्त्री । हे स्त्रि ।

No. 250.—TISRI & CHATASRI ARE NOT lengthened, when *nám* follows. Thus, 6. p. *tisrinám* 7. p. *tisrishu*.

The word *dwi* “two,” becomes, in the feminine, 1. and 2. d. *dwe* (Nos. 213 and 240), 3. 4. and 5. d. *dwābhyām* 6. and 7. d. *dwayoh* (No. 242).

Gaurí “the brilliant goddess (*Párvatí*)” is declined as follows:—1 s. *gaurí* (No. 199), 1 d. *gaurya*, 1. p. *gauryah* voc. s. *he gauri* (No. 216), and so on. In the same way *nadí* “a river,” and the like.

The word *lakshmi* “the goddess of prosperity,” not being a derivative, does not fall under No 199, and therefore makes in the 1. s. *lakshmih*. The rest is like *gauri*. In the same way *tari* “a boat,” *tantri* “a guitar-string,” and the like.

The word *stri* “a woman” makes 1. s. *stri* (No. 199, voc. *he stri* (No. 216).

स्त्रियाः । ई । ४ । ७६ ।

अस्येयहजादो प्रत्यये परे । स्त्रियो । स्त्रियः ।

No. 251.—Let *iyān* be the substitute OF STRÍ, when an affix beginning with a vowel follows. Thus 1. d. *striya*, 1. p. *striyah*.

वन्तासाः । ई । ४ । ८० ।

स्त्रिया इयद् । स्त्रियम् । स्त्रीम् । स्त्रियः । स्त्रीः । स्त्रिया । स्त्रिये ।
स्त्रियाः २ । परत्वाबुट् । स्त्रीणाम् । स्त्रीषु । श्रीः । श्रियो । श्रियः ।

No. 252.—OPTIONALLY is *iyān* the substitute of *strí*, WHEN AM OR ŚAS FOLLOWS. Thus 2. s. *striyam* or *strīm* (No. 154), 2. p. *striyāh* or *strih* (No. 146), 3. s. *striyā*, 4. s. *striyāi* (Nos. 217 and 218), 6. s.

striyāḥ. In the 6. p. *nat* is obtained, because No. 167 is a *sūtra* posterior to No. 251. Hence *strīnām*, 7. p. *strīshu*.

The word *śrī* "prosperity," makes 1. s. *śrīh*, [not being formed by the feminine termination No. 198.] 1. d. *śriyau*, 1. p. *śriyah*.

नेयदुवःस्यानावस्त्री । १ । ४ । ४ ।

इयदुवडोः स्थितिर्यथोस्तावीदूतो नदीसंज्ञौ न स्तो न तु स्त्री । हे श्रीः ।
श्रिये । श्रिये । श्रियाः । श्रियः ।

No. 253.—The words ending in *i* or *ū* WHICH ADMIT the substitutes *īyāḥ* AND *uvāḥ* (No. 220) are NOT called *nad* (No. 215; but NOT so the word *strī*, (which is called *nad* notwithstanding its substituting *īyāḥ*). Hence, voc. s. *he śrīh* (No. 216 not applying here), 4. s. *śriyāi* (Nos. 246 and 217) or *śriye*, 6 s. *śriyāḥ* (Nos. 246 and 217) or *śriyah*.

वामि । १ । ४ । ५ ।

इयदुवडस्यानो स्याद्यो यू वामि वा नदीसंज्ञौ स्तो न तु स्त्री । श्रीणाम् ।
श्रियाम् । श्रियि । श्रियाम् । धेनुर्मतिवत् ।

No. 254.—When *ām* FOLLOWS, then feminine words ending in *i* and *ū*, which admit *īyāḥ* and *uvāḥ* (No. 220), are OPTIONALLY termed *nad*; but not so the word *strī* (which is always *nad*). Hence 6. p. *strīnām* (No. 167) or *śriyām*, 7. s. *śriyi* or *śriyām* (No. 219).

The word *dhenu* "a milch cow" is declined like *mat* (No. 245).

स्त्रियां च । ७ । १ । ६ ।

स्त्रीवाची क्रोष्टृजन्तवदूषं लभते ।

No. 255—AND IN THE FEMININE, the word *kroṣṭu* "a jackal" takes a form like what ends in *trich* (No. 224)

चदन्तेभ्यो ङीप् । ४ । १ । ५ ।

चदन्तेभ्यो नान्तेभ्यश्च स्त्रियां ङीप् । क्रोष्ट्री नौरीवत् । भूः श्रीवत् ।
स्वयंभूः पुंषत् ।

No. 256.—AFTER WORDS ENDING IN *ri*, and after words ending in *n*, in forming the feminine, the affix is *ṅīp*. Thus is formed *kroṣṭrī*, which is declined like *gaurī* (No. 232).

The word *bhrū* "the eyebrow" is declined like *śrī* (No. 252), and *swayanbhū* as in the masculine (No. 232).

न ष स्वस्त्रादिभ्यः । ४ । १ । १० ।

हीष्टापो न ।

स्वसा तिस्रश्चतस्रश्च ननान्दा दुहिता तथा ।

याता मातेति सप्तैते स्वसादय उदाहृताः ॥

स्वसा । स्वसारौ । माता पितृवत् । शसि मातः । द्यौर्गौवत् । राः पुंवत् ।

नौर्गौवत् ।

इत्यजन्तस्त्रीलिङ्गाः ।

No. 257.—NOT AFTER SHAT (No. 324), NOR AFTER SWASRI, &c. is the feminine termination *śīp* or *tāp* affixed. By "swasri, &c." are meant the following seven viz. *swasā* "a sister," *tisrah* "three," *chat-asrah* "four," *nanāndā* "a husband's sister," *duhitā* "a daughter," *yātā* "a husband's brother's wife," and *mātā* "a mother." Thus we have 1. s. *swasā* (No. 227), 1. d. *swasārau*.

The word *mātri* is declined like *pitri* (No. 235), only that in the 2. p. it makes *mātrih* (No. 156).

The word *dya* "the heaven" is declined like *go* (No. 237), *rai* "wealth" as in the masculine (No. 239), and *nau* "a boat," like *glau* (No. 239).

So much for feminines ending in vowels.

OF NEUTER WORDS ENDING IN VOWELS.

अजन्तनपुंसकलिङ्गाः ।

अतोऽम् । ७ । १ । २४ ।

अतोऽङ्गात् स्त्रीभात् स्वमेरम् । ज्ञानम् । एङ्ह्रस्वादिति हल्लोपः । हे ज्ञान ।

No. 258.—AFTER a neuter inflective base ending in short A, there is AM instead of *su* and *am*. Hence *jñāna + su = jñānam* "knowledge." The 2nd s. is the same. In the voc. s., by No. 153, the consonant *m* is elided—thus *he jñāna*.

नपुंसकाः । ७ । १ । १६ ।

विवादेतः शी । भसंज्ञायाम् ।

No. 259.—AND AFTER A NEUTER, *śī* is instead of *au* (No. 240).

As that which precedes this affix is termed *bha* (No. 185) the following rule presents itself.

यस्येति च । ६ । ४ । १४८ ।

ईकारे तद्धिते च भस्येवर्णावर्णयोर्लापः । इत्यलोपे प्राप्ते ।

No. 260.—WHERE long *i* follows, AND when a *taddhita* affix follows, there is elision OF the *i* or *í* or *a* or *d* of a *bha*. The elision of the *a* having thus presented itself, *Kátyáyana* interposes.

औङः श्यां प्रतिषेधो बाध्यः । ज्ञाने ।

No. 261.—“It should be mentioned that the rule is debarred in the case where *śi* is the substitute of *au*.” Hence 1. d. *jñána* + *śi* = *jñáne*.

जश्शसोः शिः । ७ । १ । २० ।

क्लीबात् ।

No. 262.—Instead OF *JAS*, AND *SAS* let there be *śi* after a neuter.

शि सर्वनामस्थानम् । १ । १ । ४२ ।

No. 263.—Let *śi* be termed *SARVANÁMASTHÁNA*.

नपुंसकस्य भलच्चः । ७ । १ । ७२ ।

भलन्तस्याजन्तस्य च क्लीबस्य नुम् स्यात् सर्वनामस्थाने ।

No. 264.—Let *num* be the augment OF what being NEUTER ends in *JHAL* OR *ACH*, when a *sarvanámasthána* follows.

मिदचोऽन्त्यात् परः । १ । १ । ४७ ।

अत्रा मध्ये योऽन्यस्तस्मात् परस्तस्यैवान्तावयवो मित् स्यात् । उपधादीर्घः । ज्ञानानि । पुनस्तद्धत् । शेषं पुंवत् । एवं धनवनफलादयः ।

No. 265.—Let WHAT HAS AN INDICATORY *m* come AFTER THE LAST OF THE VOWELS, and become the final portion of that (which it augments). Thus the *n* (of *num*, No. 264) is annexed to the final *a* of *jñána*, and is regarded as a portion of the word. Then the new penultimate vowel (by No. 197) is lengthened and we have 1. p. *jñánáni*. Again in the accusative case it is the same. The rest is like the masculine. In the same way are declined *dhana* “wealth,” *vana* “a wood,” *phala* “fruit,” and the like.

अद्भुतरादिभ्यः पञ्चम्यः । ७ । १ । २५ ।

एभ्यः क्लीबेभ्यः स्वमोरद्धादेशः स्यात् ।

No. 266.—Let *ADD* be the substitute for *su* and *am* AFTER THE FIVE, *ĀTARA*, &c. viz. (*ḍatara*, *ḍatama*, *anya*, *anyatara*, and *itara*—see No. 170) when neuter.

टेः । ई । ४ । १४३ ।

इति भस्य टेर्लोपः । कतरत् । कतरद् । कतरे । कतराणि । हे कतरत् । शेषं पुंवत् । एव कतमत । इतरत् । अन्यत् । अन्यतरत् । अन्यतमस्य त्वन्यतममित्येव ।

No. 267.—When that which has an indicatory *ḍ* follows, there is elision OF the *TI* (the last vowel with anything that follows it—No. 52) of a *bha* (No. 185). Hence in the case of *katara* “which of the two?” formed by the affix *ḍatra* (No. 170), when *add* is substituted for *su* or *am* by No. 266, we have 1st and 2nd s. *katara* + *add* = *katarat* (No. 165) or *katarad*, 1st and 2nd d. *katare*, 1st and 2nd p. *katarāṇi*, voc. s. *he katarat*. The rest is like the masculine. In the same way *katumat*, *itarat*, *anyat* and *anyatarat*. But *anyatama* makes *anyatamam* (like *jñānam* No. 258), because the citation of *anyatara*, in No. 170, shows that *anyatara* and *anyatama* are not held to be formed from *anya* by the affixes *ḍatara* and *ḍatama* included in the list there given.

एकतरात् प्रतिषेधः । एकतरम् ।

No. 268.—“There should be a PROHIBITION of the substitution, directed by No. 266, for the affix that comes AFTER *EKATARA*.” Hence 1st and s. *ekataram*.

ह्रस्वो नपुंसके प्रातिपदिकस्य । १ । २ । ४७ ।

अजन्तस्येत्येव । श्रीपं ज्ञानवत् ।

No. 269.—THE SHORT vowel shall be the substitute, IN THE NEUTER, OF A CRUDE FORM provided it end in a vowel. Hence *śrīpā* + *su* = *śrīpam* “having wealth,” like *jñāna* (No. 258).

लुक् स्यात् । वारि । ७ । १ । २३ ।

लुक् स्यात् । वारि ।

No. 270.—OF *SU* AND *AM* AFTER A NEUTER, let there be the elision called *luk* (Nos 209 and 211). Hence *vāri* + *su* = *vāri* “water.”

इकोऽधि विभक्तौ । ७ । १ । ७३ ।

इगन्तस्य क्लीबस्य नुमचि विभक्तौ । वारिणी वारीणि । न लुप्ततेत्यस्या-
नित्यत्वात् पत्ते सम्बुद्धिनिमित्तो गुणः । हे वारि । हे वारे । घेर्ङितीति गुणे
प्राप्ते । वृद्धौत्ववृत्त्वद्वावगुणोभ्यां नुम् पूर्वविप्रतिषेधेन । वारिणे । वारिणः २ ।
वारिणोः २ । नुमचिरेति नुट् । वारीणाम् । वारिणि । हलादौ हरिवत् ।

No. 271.—Let *num* be the augment OF a neuter ending in IK, WHEN A CASE-AFFIX beginning with ACH FOLLOWS. Hence 1. d. *vāri* + *au* = *vāriṇi*, 1. p. *vāri* + *jas* = *vāriṇi* (No. 197).

As the rule No. 211 is not invariable, we have, alternatively, the *guṇa* caused by *sambuddhi* (No. 189). Hence either *he vāri* (No. 271) or *he vāre*. [That the rule is not invariable, Patañjali declares in the *Mahābhāṣya*.]

When the affixes with an indicative *ñ* are to be added, *guṇa* is obtained from No. 192, but *num* takes effect to the exclusion not only of *guṇa* but of *vṛiddhi* (No. 202) and the substitution of *au* (No. 194) and the being regarded as ending in *trich* (No. 224) the prior rule here) debarring the subsequent (contrary to the general principle laid down at No. 132). Hence 4 s. *vāriṇe*, 5. and 6. s. *vāriṇah*, 6. and 7. d. *vāriṇoh*. In the 6. p. according to the *vārtika* No. 231, there is *nut*, and then the preceding vowel is lengthened by No. 168—thus *vāriṇān*. In the 7. s. by the same rules as the 5th and 6th, *vāriṇi*. With the affixes beginning with consonants, the word is declined like *hari* (No. 187).

आस्थे धिसकृथ्यङ्गामनङ्कुदात्तः । ७ । १ । ७५ ।

टादावचि ।

No. 272.—Instead OF ASTHI “a bone,” DADHI “curdled milk,” ŚAKTHI “the thigh,” AND AKSHI “the eye,” there shall be ANAN ACUTELY ACCENTED, when *td* follows, or any of the subsequent terminations beginning with a vowel.

अल्लोपोऽनः । ६ । ४ । १३४ ।

अङ्गावयवोऽसर्वनामस्यानयनादिस्त्वादिपरो योऽन् तस्याकारस्य लोपः ।
दधा । दधे । दधः २ । दधोः २ ।

No. 273.—There is ELISION OF the A OF AN followed by one of the affixes *su*, &c. beginning with *y* or *ach*, those affixes called *sarvanā-*

masthána being excepted, and the *an* being a portion of the *aṅga*. Hence 3. s. *dudhi* + *anañ* + *tá* = *duḥmá*, 4. s. *dadhne*, 5. and 6. s. *dudhnaḥ*, 6. and 7. d. *dadhnoh*.

विभाषा ङिश्योः । ६ । ४ । १३६ ।

आङ्गावयवोऽसर्वनामस्थानपरो योऽन् तस्याकारस्य लोपो वा स्यान्ङिश्योः परयोः । दधि । दधनि । शेषं वारिवत् । एवमस्थिसकृद्यत्ति । सुधि । सुधिनी । सुधीनि । हे सुधे । हे सुधि । सुधिनेत्यादि । मधु । मधुनी । मधूनि । हे मधो । हे मधु । सुलु । सुलुनी । सुलूनि । सुलुनेत्यादि । धातृ । धातृणी । धातृणि । धातृणाम् । हे धातः । एवं ज्ञानादयः ।

No. 274.—WHEN NI AND ŚI FOLLOWS, the elision is OPTIONAL of the *u* of *an*, that being a portion of the *aṅga*, and followed not by a *sarvanámamasthána*.

Example: 7. s. *dadhni* or *dadhani*. The remainder is like *vári* (No. 270). In the same way *asthi*, *sakthi*, and *ukshi*.

The word *sudhí*, “intelligent” makes 1. s. *sudhi* (Nos. 266 and 270), 1. d. *sudhiní*, 1. p. *sudhíni*, voc. s. *he sudhe* (No. 189) or *he sudhi* (No. 211, see No. 271), 3. s. *sudhindá*, and so on. So 1. s. *madhu* “sweet,” 1. d. *madhuní*, 1. p. *madhūni*, voc. s. *he madho* or *he madhu*, and so *sulu* “which cuts well,” 1. d. *suluní*, 1. p. *sulūni*, 3. s. *suluná*, and so on. Again, 1. s. *dhātṛi* “fostering,” 1. d. *dhātṛiní*, 1. p. *dhātṛíni*, 6. p. *dhātṛínám* (Nos. 167, 163 and 235), voc. s. *he dhātah* (Nos. 186 and 110). In the same way *jñātṛi* “intelligent,” and the like.

एष इग्रस्वादेशे । १ । १ । ४८ ।

प्रद्यु । प्रद्युनी । प्रद्यूनि । प्रद्युनेत्यादि । प्ररि । प्ररिणी । प्ररीणि । प्ररिणा । एकदेशविकृतमनन्यवत् । प्ररभ्याम् । प्ररीणाम् । सुनु । सुनुनी । सुनूनि । सुनुनेत्यादि ।

इत्यजन्तनपुंसकलिङ्गाः ।

No. 275.—OF EACH IK is the substitute, WHEN SHORT A IS SUBSTITUTED. Thus, 1. s. (*pra* + *dyau* + *su* =) *pradyu* “heavenly,” 1. d. *pradyuní*, 1. p. *pradyúni*, 3. s. *pradyuná*, &c.; so too (*pra* + *rai* + *su* =) *prari* “possessed of great wealth,” 1. d. *prariní*, 1. p. *praríní*, 3. s. *prariná*, &c. In accordance with the maxim that “what is partially altered does not become something quite different,” though the *ai*

has been changed to *i*, yet No. 239 applies to the 3rd d. giving *prará-bhyám*, 6. p. *praránám*. In the same way (*su + nau + su =*) *sunu* "possessed of good boats," 1. d. *sununt*, 1. p. *sunáni*, 3. s. *sununt*, and so on.

So much for neuters ending in vowels.

MASCULINES ENDING IN CONSONANTS.

हलन्तपुंलिङ्गाः ।

हो ढः । ८ । २ । ३१ ।

भलि पदान्ते च । लिट् । लिङ् । लिहौ । लिङः । लिङ्भ्याम् ।
लिट्सु । लिट्सु ।

No. 276.—Instead OF H let there be PH, when *jhal* follows, or at the end of a *pada*. Thus *lih + su = liṭ* or *liḍ* (Nos. 199, 82 and 166) "who licks," 1. d. *lihau*, 1. p. *lihah*, 3. d. *liḍbhyám* (No. 184), 7. p. *liṭsu* or *liṭsu* (No. 102).

दादेर्धातोर्घः । ८ । २ । ३२ ।

भलि पदान्ते चापदेशे दादेर्धातोर्हस्य घः ।

No. 277.—When *jhal* follows, or at the end of a *pada*, GH is the substitute OF the H OF WHAT verbal root, in an *upadeśa* (see No. 5, here referring to the grammatical list called *dhātupāṭha*), BEGINS WITH D.

एकाचो बभौ भष् भषन्तस्य रुध्वोः । ८ । २ । ३७ ।

धात्ववयवस्यैकाचो भषन्तस्य बभौ भष् से ध्वपदान्ते च । धृक् । धृग् ।
दुहौ । दुहः । धृग्भ्याम् । धृतु ।

No. 278.—BHASH is the substitute OF BAŚ being part OF WHAT verbal root BAS but ONE VOWEL AND ENDS IN JHAŚH, WHEN S OR DHW FOLLOWS, or at the end of a *pada*. Thus *duh + su = dhuk* or *dhug* "who milks" (No. 277), 1. d. *duhau*, 1. p. *duhab*, 3. d. *dhugbhyam* (No. 84), 7. p. *dhukshu* (No. 169)

वा दुहमु धृग्भ्याम् । ८ । २ । ३३ ।

एवां हस्य वा घो भलि पदान्ते च । धृक् । धृग् । धृट् । धृङ् । दुहौ ।
दुहः । धृग्भ्याम् । धृङ्भ्याम् । धृतु । धृट्सु । धृट्सु । एवं मुह ।

No. 279.—When *jhal* follows, or at the end of a *pada*, *gh* shai

be OPTIONALLY the substitute OF DRUH "to hate," MUH "to be foolish," SNUH "to be sick," AND SNIH "to be unctuous."

Thus *druh* + *su* = *dhruk* or *dhruḡ*, or, alternatively, *ahruṭ* or *dhruḍ* "who hates," 1. d. *druhau*, 1. p. *druhah*, 3. d. *dhruḡbhyām* or, alternatively, *dhruḍbhyām*, 7. p. *dhrukshu* or *dhruṭsu*, or (No. 102) *dhruṭtsu*. In the same way *muh*.

धात्वादेः षः सः । ६ । १ । ६४ ।

सुट् । सुङ् । सुक् । सुग् । एवं सिह् ।

No. 280.—S is the substitute OF SH INITIAL IN A VERBAL ROOT. Thus the root cited in No. 279, which in the grammatical list appears in the shape of *shṇuh*, becomes, when at the end of a word, in the s. *snuṭ*, *snuḍ*, *snuk* or *snug*. In the same way *snih*.

इग्यणः संप्रसारणम् । १ । १ । ४५ ।

No. 281.—Let IK substituted in the place OF YAṆ be called SAṆPRASĀRAṆA.

वाह ऊद् । ६ । ४ । १३२ ।

भस्य वाहः संप्रसारणमूट् ।

No. 282.—UṬH is the *saṇprasāraṇa* (No. 281) OF *vāh*, when this is a *bha* (No. 185). Thus we should have *ú* + *áh*.

संप्रसारणाञ्च । ६ । १ । १०८ ।

संप्रसारणादचि पूर्व रूपमेकादेशः । वृद्धिः । विश्वोहः । इत्यादि ।

No. 283.—And AFTER A SAṆPRASĀPAṆA, if *ach* follows, the form of the prior is the single substitute. Thus we have (No. 282) *ú* + *dh* = *úh*. Then (by No. 42) there is *vṛiddhi*, whence we have 2. p. *viśva* + *úh* + *śas* = *viśvauhah* "the all sustaining," &c.

चतुरनडुहोरामुदात्तः । ७ । १ । ६८ ।

No. 284.—OF CHATUR AND ANADUH ACUTELY ACCENTED ÁM is the augment, (when a *sarvanāmasthāna* follows). [Thus we get *anaduvāh*, No. 265.]

सावनडुहः । ७ । १ । ८२ ।

नुम् । अनङ्गान् ।

No. 285 -- WHEN SU FOLLOWS, *num* is the augment OF ANADUH.

The word having been previously altered by No. 284, we have *anaḍwáh + num + su = anaḍwán* "an ox." [The elision of *h* by No. 26 is not perceived by No. 200—see No. 39—so that the *u* is not elided.]

अम् सम्बुद्धौ । ७ । १ । ६६ ।

हे अनङ्गन् । अनङ्गाहौ २ । अनङ्गहः ।

No. 286.—WHEN *SU* GIVES the SENSE OF the VOCATIVE, the augment of *anaḍuh* and *chatur* is *AM*. Thus *he anaḍwán*, 1st and 2nd d. *anaḍwáhan*, 2nd p. *anaḍuhah*.

वसुसंसुध्वंस्वनङ्गुहां दः । ८ । २ । ७२ ।

सान्तवस्वन्तस्य संसादेश्व दः स्यात् पदान्ते । अनङ्गुद्ध्यमित्यादि । सान्तेति किम् । विद्वान् । पदान्तेति किम् । सस्तम् । ध्वस्तम् ।

No. 287.—At the end of a *pada* let *D* be the substitute OF that which, formed by the affix *VASU*, ends in *s*, and of *SRAṆSU* "to fall down," *DHWAṆSU* "to fall down," AND *ANAPUH*. Thus, 3rd d. *anaḍudbhyám*, &c. (No. 184). Why if it "ends in *s*?" Witness *vidwán*, the 1st s. m. of *vidwas* "learned," (where the *pada*, though formed by *vasu*, does not end in *s*). Why "at the end of a *pada*?" Witness *sraṣtam*, and *dhwistam*, "decayed" (where the final *s* of the root is not the final of a *pada*).

सहेः साङः सः । ८ । ३ । ५६ ।

साङ्गहपस्य सहेः सस्य मूर्ध्न्यादेशः । तुराषाट् । तुराषाङ् । तुरासाहौ । तुरासाहः । तुराषाङ्गमित्यादि ।

No. 288.—Let there be a cerebral substitute in the room OF the *s* OF the root *SAHA* in the shape OF *SÁḌ*. Hence in the 1. s. of *turásáh* "Indra," we have *turášhát* or *turášhád* (No. 276). When the *h* is not changed to *ḡh*, the present rule does not apply—thus 1st d. *turásáhan*, 1st p. *turásáhah*. In the 3rd d. again *turášhádbyám*, and so on.

दिव औत् । ७ । १ । ८४ ।

दिविति प्रातिपदिकस्यौत् स्यात् सौ । सुद्यौः । सुदिवौ ।

No. 289.—Let *AUT* be the substitute OF the crude form *DIV*. when *su* follows. Thus *sudiv* becomes (*sudi + au =*, *sudyau*, and 1st s *sudyauh* "passing pleasant days." In the 1st d. *sudivau*.

दिव उत् । ६ । १ । १३१ ।

पदान्ते । सुद्युभ्यामित्यादि । चत्वारः । चतुरः । चतुर्भिः । चतुर्भ्यः ।

No. 290.—At the end of a *pada*, let UT be the substitute OF DIV. Thus 3. d. *sudyubhyám*, and so on.

We have now to consider the declension of *chatur* “four.” By No. 284 this word takes the augment *ám* in the 1st p. *chatvárah*. The declension then goes on regularly—2nd p. *chaturah*, 3rd p. *chaturbhih*, 4th p. *chaturbhyah*.

षट्चतुर्भ्यश्च । ७ । १ । ५५ ।

एभ्य आमो नुडागमः ।

No. 291.—Let *nut* be the augment (No. 103) of *ám* (6th p.) coming AFTER SHAT (No. 324) AND CHATUR.

रषाभ्यां नो णः समानपदे । ८ । ४ । १ ।

No. 292.—Let *ṇ* be substituted in the room OF *N* coming AFTER R OR SH IN THE SAME PADA.

अचो रहाभ्यां द्वे । ८ । ४ । ४६ ।

चतुर्णाम् ।

No. 293.—There are optionally two in the room of the *pratyádhra* *yar* coming AFTER R OR H AFTER A VOWEL. Thus we have 6th p. *chaturṇám*.

रोः सुपि । ८ । ३ । १६ ।

रोरेव विसर्गः सुपि । प्रत्यम् । यस्य द्वित्वे प्राप्ते ।

No. 294.—Instead OF RU only (& not of the *r* which has not an indicative *u*) there shall be *visarga*, WHEN SUP (7th p.) FOLLOWS. Hence the substitution of *visarga* does not take place in the case of *chatur*. In the 7th p. the change of *s* to *sh* is obtained from No. 169; and then the reduplication of the *sh* offering itself in No. 293, we look forward.

शरोऽचि । ८ । ४ । ४६ ।

अचि परे शरो न द्वे स्तः । चतुर्षु ।

No. 295.—There are not two in the room OF A SIBILANT, WHEN A VOWEL FOLLOWS. Hence *chaturshu*.

मो नो धातोः । ८ । २ । ६४ ।

पदान्ते । प्रशान् ।

No. 296.—At the end of a *pada*, N is the substitute OF the M OF A VERBAL ROOT. Thus 1st s. *praśām + su = praśān* “tranquil.”

किमः कः । ७ । २ । १०३ ।

विभक्तौ । कः । कौ । के । इत्यादि । सर्ववत् ।

No. 297.—When a case-affix follows, KA is the substitute OF the interrogative pronoun KIM. Thus 1st s. *kahi* “who?” 1st d. *kau*, 1st p. *ke* (No. 171), and so on, like *carva* (No. 172).

इदमो मः । ७ । २ । १०८ ।

सौ । त्यदाद्यत्वापवादः ।

No. 298.—When *su* follows, let M be the substitute of the pronoun IDAM “this.” This direction, to substitute *m* for *m*, debars the substitution of *a* by No. 213.

इदोऽय् पुंसि । ७ । २ । १११ ।

इदम् इदोऽय् सौ पुंसि । अयम् । त्यदादात्वे ।

No. 299.—When *su* follows, IN THE MASCULINE, AY is the substitute OF the ID of the pronoun *idam* (No. 198). Thus 1st s. *ayam*. In the other cases *a* is substituted for the final by No. 213.

अतो गुणे । ६ । १ । ६७ ।

अपदान्तादतो गुणे पररूपमेकादेशः ।

No. 300.—IF GUṆA come AFTER short A not final in a *pada*, the single substitute for both is the form of the subsequent.

Thus, when *a* (No. 213) is substituted for the *m* of *idam*, we have *ida + a = ida*.

दश्य । ७ । २ । १०६ ।

इदमो दस्य मः स्याद्विभक्तौ । इमौ । इमे । त्यदादेः सम्बोधनं नास्तीत्युत्सर्गः ।

No. 301.—AND let *m* be the substitute OF the D of *idam*, when a case-affix follows. Thus 1st d. *imau* (No. 213), 1st p. *ime* (No. 171).

It is a peculiarity of the pronouns *tyad*, &c. that they are not used in the vocative.

अनाप्यकः । ७ । २ । ११२ ।

अककारस्येदम इदोऽनापि विभक्तौ । आबिति ग्रन्थाहारः । अनेन ।

No. 302.—The substitute for the *id* OF WHAT *idam* IS WITHOUT K (No. 1321) is AN, WHEN one of the case-affixes termed *ÁP* FOLLOWS. This *áp* is a *pratyádhára* formed of the *á* of the 3rd case sing. and the *p* of the 7th pl. and denoting these and the intermediate cases—(Compare No. 183). Thus we have 3rd s. *anena*.

हलि लोपः । ७ । २ । ११३ ।

अककारस्येदम इदो लोप आपि हलादौ । नानर्थकेऽन्योऽन्यविधिरन-
भ्यासधिकारे ।

No. 303.—WHEN *áp* (No. 302) that begins with A CONSONANT FOLLOWS, there is ELISION of the *id* of the *idam* which is without *k* (No. 1321). According to No. 27, the elision should be only of the final, and not of the whole *id*—but we are told that No. 27 does not apply to what (like *id*) has no meaning, except in the case of changes connected with the reduplication of verbs (No. 427). Thus, there remains of the word only *a*.

आद्यन्तवदेकस्मिन् । १ । १ । २१ ।

एकस्मिन् क्रियमाणं कार्यमादाविवान्त इव स्यात् । सुपि चेति दीर्घः ।
आभ्याम् ।

No. 304.—Let an operation be performed ON A SINGLE letter AS UPON AN INITIAL OR UPON A FINAL.

For Example,—by No. 160, it is directed that a final *is* to be lengthened before a case-affix beginning with *yañ*—but a caville, might object that the solitary *a* obtained from No. 303 is *initial*, and cannot therefore be *final*. The present rule therefore declares that it is to be regarded as either the one or the other as the case may require. Hence we have 3rd du. (*a* + *bhyam* =) *ábhyám*.

नेदमदसोरकोः । ७ । १ । ११ ।

अककारयोरिदमदसोर्भिस ऐस् न । एभिः । अस्मै । एभ्यः । अस्मात् ।
अस्य । अनयोः २ । एषाम् । अस्मिन् । एषु ।

No. 305.—*Ais* (No. 161) is NOT substituted for *bhis* AFTER the.

pronouns IDAM OR ADAS WITHOUT K (No. 1321): Hence 3rd p. *ebhik* (No. 164), 4th s. *asmā* (Nos. 303 and 172), 4th p. *ebhyah*, 5th s. *asmāt* (No. 173) 6th s. *asya* (No. 159), 6th and 7th du. *anayoh* (Nos. 302 and 166), 6th p. *eshām* (No. 174), 7th s. *asmin* (No. 173), 7th p. *eshu* (No. 169).

द्वितीय टोस्वेनः । २ । ४ । ३४ ।

इदमेतदोरन्वादेशे । किञ्चित् कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । यथा अनेन व्याकरणमधीतमेनं कृन्दोऽध्यापयेति । अनयोः पवित्रं कुलमेनयोः प्रभूतं स्वमिति । इनम् । एनौ । एनान् । एनेन । एनयोः २ । राजा ।

No. 306.—WHEN an affix of the 2nd CASE, OR TÁ OR OS FOLLOWS, let ENA be the substitute of *idam* and *etad*, in the case of its re-employment (*anwādeśa*) in the subsequent members of a sentence in which the pronoun has already been used. By “re-employment” (*anwādeśa*) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, “the grammar has been studied by him (*anena*), now set him (*enam*) to read the *Vedas*.” Or again “Of these two (*anayoh*) the family is illustrious—and their (*enayoh*) wealth is great.” The cases in this form are 2nd s. *enam*, 2nd *enau*, 2nd p. *enān*, 3rd s. *enena*, 6th and 7th du. *enayoh*.

We now come to the declension of *rājan*, which makes 1st s *rājā* “a king” (Nos. 197, 199, and 200).

न ङिसम्बुद्धोः । ८ । २ । ८ ।

नस्य लोपो न हे सम्बुद्धो च । हे राजन् ।

No. 307.—There is NOT elision of *n*, WHEN *ŃI* or SAMBUDDHI (No. 151), FOLLOWS. Thus *he rājan* “oh king.”

हावुत्तरपदे प्रतिषेधः । ब्रह्मनिष्ठः । राजानौ । राजानः । राजः ।

No. 308.—According to *Kātyāyana* there is “a PROHIBITION OF No. 307, WHEN there is *ŃI* AND A SUBSEQUENT TERM forming a compound.” Thus *brahman + nishtha = brahmanishthah* “abiding in *Brahma*.” In the 1st and 2nd d. *rājānau*, 1st p. *rājānah*, 2nd p. *rājñah* (Nos. 135, 273, and 76).

नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृति । ८ । २ । २ ।

सुविधो स्वविधो संज्ञाविधो कृति तुग्विधो नलोपेऽसिद्धे नान्यत्र ।

राजाश्च इत्यादादिभ्याः दृष्ट्वा यजन्मेत्वमेत्वं च न । राजभ्याम् । यज्या ।
यज्यानौ । यज्वानः ।

No. 309.—THE ELISION OF N (No. 200) shall be as if it had not taken effect (No. 39) IN SO FAR as regards RULES directing the application OF CASE-AFFIXES, OR relating TO ACCENTUATION OR the attribution of NAMES (as in No. 324) OR the augment TUK WHEN THERE IS A KRIT-AFFIX (Nos. 816 and 8827), but the elision shall not be so regarded elsewhere. Hence the actuality of the elision is recognised in such instances as *rāja + aśwa = rājāśwa* “the king’s horse,” where the rule that presents itself (in this instance No. 55) is not one of those just enumerated. On the other hand, from the elision’s not being regarded as having taken effect, there is neither prolongation of the vowel (No. 160) nor the change of *a* to *e* (No. 164) nor the substitution of *ais* for *bhis* (No. 161). Hence 3rd d. *rājabyām*.

We have next to decline *yajwan* “a sacrificer,” which makes 1st s. *yajwā*, 1st d. *yajwānau*, 1st p. *yajwānah*.

न संयोगाद्धमन्तात् । ६ । ४ । १३७ ।

वमान्तसंयोगादनोऽकारस्य लोपो न । यज्वनः । यज्वना । यज्वभ्याम् ।
ब्रह्मणः । ब्रह्मणा ।

No. 310.—There is NOT elision of the *a* of *an* (No. 273,) when it comes AFTER a CONJUNCT CONSONANT ENDING IN V OR M. Thus 2nd p. *yajwanah*, 3rd s. *yajwānā*, 3rd d. *yajwabhyām*. In the same way, from *brahman* “*Brahma*,” we have 2nd p. *brahmanah*, 3rd. s. *brahmanā*.

इन्हन्पृषार्यम्णां शौ । ६ । ४ । १२ ।

एषां शात्रेवोपधाया दीर्घा नान्यत्र । इति निषेधे प्राप्ते ।

No. 211.—The penult letter is lengthened (No. 197) of the affix IN (indicating a possessor), HAN “to strike,” PŪSHAN “the sun,” AND ARYAMAN “the sun,” only WHEN ŚI FOLLOWS (No. 262 and 263). A prohibition thus presenting itself (to lengthening of the penult vowel in the 1st s. of the word *pritrahan* “*Indra*—the destroyer of the demon *Vritra*,” we look forward).

सौ च । ६ । ४ । १३ ।

इवादीनामुपधाया दीर्घाऽस्मद्भ्यौ सौ । वृत्रहा । हे वृत्रहन् ।

No. 312.—AND WHEN SU FOLLOWS, not in the sense of the vocative singular, the long vowel is the substitute of the penult of *in* &c. (No. 311). Thus 1st s. *vritrahā*, voc. s. *he vritrahan*.

एकाजुत्तरपदे णः । ८ । ४ । १२ ।

एकाजुत्तरपदं यस्य तस्मिन् समासे पूर्वपदस्याद्विमितात् परस्य प्रातिपदिकान्तनुम्बिभक्तिस्यस्य नस्य णः । वृत्रहणौ ।

No. 313.—IN A COMPOUND THE LATTER*TERM OF WHICH CONTAINS BUT ONE VOWEL, let there be a cerebral *n* in the room of the dental *n* that follows anything which, standing in the prior term, is qualified to cause (No. 292) the change, provided the dental *n* be at the end of a *prātīpadika*, or be the augment *num* (No. 264), or occur in a *vibhakti* (No. 150). Thus 2nd d. *vritrahanau* (though the *n* is not in the same *pada* with the *r*). •

हो हन्तेर्जिह्वेष्णु । ७ । ३ । ५४ ।

जिति णिति प्रत्यये नकारे च परे हन्तेर्हकारस्य कुत्वम् । वृत्रघ्नः । इत्यादि । एवं शार्ङ्गिन् यशस्विच्चर्यमन् पूषन् । • •

No. 314.—IF AN AFFIX WITH AN INDICATORY *ñ* OR *n* FOLLOW, OR IF *n* follow, *ku* (i. e. one of the gutturals' *ku kha ga gha ŋa*) is the substitute OF THE H OF THE WORD HAN "to kill." Thus (No. 273) in the 2nd p. *vritraghanah*, &c.

In the same way are declined *sárṅgin* "Indra," *yáśasvin* "famous," *aryaman* "the sun," and *púshan* "the sun."

मघवा बहुलम् । ६ । ४ । १२८ ।

मघवन्शब्दस्य वा वृ इत्यन्तादेशः । ऋ इत् ।

No. 315.—OF THE WORD MAGHAVAN "Indra," *tri* is OPTIONALLY the substitute. In *tri* the *ri* is indicatory.

उगिदचां सर्वनामस्थानेऽधातोः । ७ । १ । ७० ।

अधातोर्गुणितो नलोपिनोऽञ्चतेश्च नुम् स्यात् सर्वनामस्थाने । मघवान् । मघवन्तौ । मघवन्तः । हे मघवन् । मघवद्भ्याम् । वृत्वाभावे । मघवा । सुटि राजवत् ।

No. 316.—Let *num* be the augment OF THAT WHICH NOT BEING A VERBAL ROOT, HAS AN INDICATORY UR and of the verbal root *anichu*.

"to go" with its *n* elided, WHEN A SARVANÁMASTHĀNA (No. 183) FOLLOWS. Thus 1. s. *maghavān* (Nos. 199, 26, and 197), 1. d. *maghavan tau* No. 265), 1. p. *maghavantah*, voc. s. *he maghavan*, 3. d. *maghavabhyam*. If *tri* is not substituted (No. 315) we have 1. s. *maghavā*, and, with the five first affixes (*su*t), the word is declined like the word *rdjan*.

श्वयुवमघोनामतद्धिते । ई । ४ । १३३ ।

अवन्तानां भानामेषामतद्धिते संप्रसारणम् । मघोनः । मघवभ्याम् । एवं श्वन् युवन् ।

No. 317.—Instead of ŚWAN "a dog," YUVAN "a young man," AND MAGHAVAN "Indra," WHEN they are called *bha* (No. 185) and when a PADDHITA affix (No. 1067) DOES NOT FOLLOW, there is the *saṅprasāraṇa* (No. 281). Hence 5. s. *maghonah* (No. 283), 3. d. *maghavabhyām*. So far in like manner *swan* and *yuvan* are declined.

न संप्रसारणे संप्रसारणम् । ई । १ । ३७ ।

यूनः । यूना । युवभ्यामित्यादि । अर्वा । हे अर्वन् ।

No. 318.—Let there NOT be a SAṆPRASĀRAṆA, WHEN a SAṆPRASĀRAṆA FOLLOWS. Hence in 2. p. *yūnah*, where the *v* of *yuvan* is replaced by the *saṅprasāraṇa*, the preceding *y* is not to be changed to a vowel.

So again 3. s. *yūnā*. In the 3. d. *yuvabhyām*, and so on.

The word *arvan* "a horse" makes 1. s. *arvā*, voc. s. *he arvan*.

अर्वणास्त्रसावनजः । ई । ४ । १२७ ।

नञ् रा र्हित्वात्तत्तद्व्याकृत्य तृ इत्यन्तादेशो न तु सौ । अर्वन्तौ । अर्वन्तः । अर्वद्भ्यामित्यादि ।

No. 319.—Tri is the substitute OF the final of an inflective base ending in ARVAN WITHOUT the privative prefix NAN, but NOT WHEN SU FOLLOWS. Thus 1. d. *arvantau* (No. 316), 1. p. *arvantah*, 3. d. *arvabhyām*, and so on.

पथिमथ्यूभुक्षामात् । ७ । १ । ८५ ।

सौ ।

No. 320.—OF the words PATHIN "a traveller," MATHIN "a churner," AND RIBHUKSHIN "Indra," long Á is the substitute, when *su* follows. [In the *sūtra* the finals of these three words do not appear by reason of No. 200.]

इतोऽत् सर्वनामस्थाने । ७ । १ । ८६ ।

पथ्यादेः ।

No. 321.—Instead OF the short I of *pathi*, &c. (No. 320) there is short A, WHEN A SARVANĀMASTHĀNA (No. 183) FOLLOWS.

थो न्यः । ७ । १ । ८७ ।

पथिमथोस्यस्य न्यादेशः सर्वनामस्थाने । पन्याः । पन्यानौ । पन्यानः ।

No. 322.—NTH is the substitute OF the TH of the words *pathin* and *mathin*, when a *sarvanāmasthāna* follows. Thus 1. s. *panthāh* (No. 321), 1. d. *panthanau*, 1. p. *panthānah*.

भस्य टेर्लोपः । ७ । १ । ८८ ।

भस्य पथ्यादेष्टिलोपः । पथः । पथा । पथिभ्याम् । एवं मथिन् चभु-
त्तिन् ।

No. 323.—There is ELISION OF the TI (No. 52) of *pathin*, &c. (No. 320), WHEN the word is a BHA (No. 185). Hence 2. p. *pathah*, 3. s. *pathā*, 3. d. *pathibhyam*. In the same way *mathin* and *ribhukshin* (No. 320) are declined.

षणान्ता षट् । १ । १ । २४ ।

षान्ता नान्ता च संख्या षट्संज्ञा स्यात् । पञ्चन्शब्दो नित्यं बहुवच-
नान्तः । पञ्च । पञ्च । पञ्चभिः । पञ्चभ्यः २ । नुट् ।

No. 324.—Let a numeral, ENDING IN SH OR N be called SHAT. The word *pañchan* "five," is always plural:—1. p. *pañcha*, 2. p. *pañcha*, 3. p. *pañchabhih*, 4. and 5. p. *pañchabhyah*. In the 6th p. the augment *nut* (No. 291).

नोपधायाः । ६ । ४ । ७ ।

नान्तस्योपधाया दीर्घा नामि । पञ्चानाम् । पञ्चसु ।

No. 325.—When *nām* follows, the long vowel is the substitute OF THE PENULT LETTER OF that which ends in N. Thus 6. p. *pañchānan*, 7. p. *pañchasu*.

अष्टन अ विभक्तौ । ७ । २ । ८४ ।

इतादौ वा स्यात् ।

No. 326.—WHEN A CASE-AFFIX beginning with a consonant

FOLLOWS, let *á* be optionally the substitute OF the word ASHTAN "eight."

अष्टाभ्य औश । ७ । १ । २१ ।

कृताकारादष्टनो जश्शसोरोश् । अष्टाभ्य इति वक्तव्ये कृतात्वनिर्देशो जश्श-
सोर्विषय आत्व ज्ञापयति । अष्टौ २ । अष्टाभ्यः २ । अष्टानाम् । अष्टासु ।
आत्वाभावे । अष्ट पञ्चवत् ।

No. 327.—*AUS* is substituted for *jas* and *śas* coming AFTER the word ASHTAN, when (in accordance with the option allowed by No. 326) it has taken *á* as its final.

As (it might have been expected that) *ashtābhyah* (with a short *a*) was to be enounced (in the *sūtra*), the exhibition of the word with the long *á* (*ashtābhyah*) informs us that the substitution of long *á* (No. 326) takes place in the case of *jas* and *śas* (although these affixes do not begin with consonants).

Thus 1. and 2. p. *ashtau*, 4. and 5. p. *ashtābhyah*, 6. p. *ashtānm*, 7. p. *ashtāsu*. On the alternative of the change to *á* (No. 321) not being made, *ashtan* is declined like *pañchan* (No. 319).

ऋत्विग्दधृक्स्वग्दिगुष्णिगञ्जुयुजिकृञ्चां च । ३ ।

२ । ५६ ।

एभ्यः क्विञ्ज्वेः सुप्युपपदे युजिकृञ्ज्वोः केवलयोः ऋञ्ज्वेर्नलोपाभावश्च
निपात्यते । कनावितौ ।

No. 228.—AFTER RITWIK "a domestic chaplain," DADHRIK "impudent," SRAK "a garland," DIK "a direction," USHÑIK "a quatrain," AÑCHU "to worship," YUJIR "to join," AND KRUÑCH "to approach, there shall be the affix *kwīn*.

This affix comes after *añchu* only when a word ending with a case-affix precedes it in composition. It comes after *yujir* and *kruñcha* when these are uncombined. The non-elision of the *n* (by 363) of *kruñcha* is an irregularity.

The letters *k* and *n* are indicative in the affix *kwīn*.

कृदतिङ् । ३ । १ । ६३ ।

अत्र धात्वधिकारे तिङ्भिन्नः प्रत्ययः कृत्स्नः स्यात् ।

No. 329.—In this portion of the *sūtras* in which there is a refer-

ence (No. 138) to verbal roots, let any affix EXCEPT *tiŒ* (No. 407 be called *KRIT*.

वेरपृक्तस्य । ६ । १ । ३७ ।

लोपः ।

No. 330.—OF VI when REDUCED TO A SINGLE LETTER (Nos. 198 and 36) there is elision.

क्विन्प्रत्ययस्य कुः । ८ । २ । ६२ ।

क्विन् प्रत्ययो यस्मात् तस्य कवर्गोऽन्तादेशः पदान्ते । इत्यस्यासिद्धत्वाच्चाः कुरिति कुत्वम् । ऋत्विग् । ऋत्विक् । ऋत्विजौ । ऋत्विग्याम् ।

No. 331.—At the end of a *pada*, a letter of the GUTTURAL class is the substitute for the final OF that after which THE AFFIX *KWIN* comes.

As the *sūtra* is non-existent in the sight of No. 333, the *j* of *ritwij* is (by No. 333, though the *Siddhānta Kaumudī* traces the change through Nos. 334 and 32, back to No. 331) changed to a guttural, and we have 1. s. *ritwig* or *ritwik*, 1. d. *ritwijau*, 3. d. *ritwigbhyām*.

युजेरसमासे । ७ । १ । ७१ ।

युजेः सर्वनामस्याने नुम् स्यादसमासे । सुलोपः । संयोगान्तलोपः । कुत्वेन नस्य डः । युङ् । युञ्जौ । युञ्जः । युग्याम् ।

No. 332.—When a *sarvanāmasthāna* (No. 183) follows, let *num* be the augment OF YUJ NOT IN A COMPOUND. In the 1. s. when we have *yuj + su*, the *su* is elided by No. 199; then the *j* is elided by No. 6; and then the dental *n* is changed to the guttural *ñ* by No. 331 giving *yun* “who joins,” 1st d. *yañjau*, 1st p. *yañjah*, 3rd d. *yugbhyām* (No. 333).

चोः कुः । ८ । २ । ३० ।

चवर्गस्य कवर्गः स्याज्भलि पदान्ते च । सुयुक् । सुयुजौ । सुयुग्याम् । खन् । खञ्जौ । खन्ग्याम् ।

No. 333.—When *jhal* follows, or at the end of a *pada*, instead OF THE PALATAL class of letters, let there be A GUTTURAL.

Thus in the compound formed of *su* “well,” and *yuj* “to join,” we have 1st s. *suyuk* “who applies himself well,” 1st d. *suyujau*, 3rd d. *suyugbhyām*.

The word *khan* "who limps" (from the root *khaji* No. 497) makes 1st d. *khanjau*, 3rd d. *khanbhyam*.

ब्रश्चभ्रस्जसृजमृजयजराजभ्राजच्छशां षः । ८ । २ ।

३६ ।

भलि पदान्ते च । जश्त्वचत्वे । राट् । राइ । राजौ । राजः । राज्याम् ।
खं विभ्राट् देवेष्ट विश्वसृट् ।

No. 334.—When *jhal* follows, or at the end of a *pada*, let SH be the substitute OF VRAŚCHA "to cut," BHRAŚJA "to fry," SRIJA "to create," MRIJA "to rub," YAJA "to worship," RÁJA "to shine," BHRAJA "to shine," AND of what ends in the letter CHH OR Ś.

Then by Nos. 82 and 165, we have 1st s. *rát* or *rúd* "a ruler, 1st d. *rájau*, 1st p. *rájah*, 3rd d. *rád̐bhyám*. In the same way *vibhrát* "who shines much," *devet* "a worshipper of the gods," and *viśwasrit* "the creator of the universe.

परौ व्रजेः षः पदान्ते ॥ परावुपपदे व्रजेः क्तिप् स्याद्वीर्घश्च पदान्ते चत्त्व-
मपि । परिव्राट् । परिव्राजौ ।

No. 335.—"WHEN PARI (No. 48) is the first member in the compound, the affix *kvip* shall come AFTER VRAJ, the vowel shall be lengthened, and SH shall be substituted AT THE END OF A PADA." Thus 1st s. *parivrat̐* "a wandering mendicant," 1st d. *parivrájau*.

विश्वस्य वसुराटोः । ६ । ३ । १२८ ।

वीर्घः । विश्वाराट् । विश्वाराइ । विश्वराजौ । विश्वाराज्याम् ।

No. 336.—OF VIŚWA, WHEN VASU "wealth" OR RÁT (No. 334-FOLLOWS, the vowel is lengthened. Thus 1st s. *viśvárát* or *viśvárát̐* "a universal ruler." In the 1st d. the vowel is not lengthened, because the word is not in the form of *rát*:—thus *viśvarájau*. In the 3rd d. again we have *viśvárād̐bhyám*.

स्कोः संयोगाद्योरन्ते च । ८ । २ । २६ ।

पदान्ते भलि च यः संयोगस्तदाद्योः स्कोर्लोपः । भृट् । सस्य श्वत्वेन
शः । भलां जश् भशीति शस्य जः । भृजौ । भृज्याम् । त्यदाद्यत्वं पररूपत्वम् ।

No 337.—AT THE END of a *pada* or when *jhal* follows, there is elision OF S OR A GUTTURAL, INITIAL IN A COMPOUND CONSONANT.

Thus *bhrasj* (by a special rule) is changed to *bhrisj*, which by the present rule becomes *bhrisj*; it then becomes *bhrish* by No. 334, *bhris* by No. 82, and optionally *bhris* by No. 165. In the 1st d. as the word is not at the end of a *pada*, the *s* does not drop, but it changes to a palatal by No. 76. Then, by No. 25, the *s* becomes *j*, giving *bhrisjau*. In the 3rd d. *bhrisbhysm*.

Now as regards the pronouns *tyad*, &c, there is the substitution of *a* (No. 213), and the substitution of the form of the subsequent (No. 300).

तदेः स सावनन्त्ययोः । ७ । २ । १०६ ।

त्यदादीनां तदयोरनन्त्ययोः सः स्यात् सौ । स्यः । त्वौ । त्वे । सः ।
तौ । ते । यः । यौ । ये । एषः । एतौ । एते ।

No. 338.—WHEN *SU* FOLLOWS, let *s* be substituted in the room OF the *T* OR *D*, NOT being FINAL, of *tyad*, &c.

Thus *tyad* "that" makes in the 1st s. *syah* (No. 213):— 1st d. *tyau*, 1st p. *tye* (No. 71). *Tad* "that" makes 1st s. *sah*, 1st d. *tau* 1st p. *te*. The relative *yad* does not change its *d*, because it is final. It makes 1st s. *yah*, 1st d. *yau*, 1st p. *ye*:—*etad* "this" makes 1st s. *eshah* (Nos. 338 and 169), 1st d. *etan*, 1st p. *ete*.

डे प्रथमयोः । ७ । १ । २८ ।

युष्मदस्मद्भ्यां परस्य डे इत्येतस्य प्रथमाद्विर्त्योश्चामादेशः ।

No. 339.—*AM* is the substitute OF *NE* (4 s.) AND OF the affixes OF THE FIRST AND SECOND CASES coming after the pronouns *yushmad* "thou," and *asmad* "I."

त्वाहौ सौ । ७ । २ । ६४ ।

अनयोर्मपर्यन्तस्य त्वाहावादेशौ स्तः ।

No. 340.—*TWA* AND *AHA* are the substitutes of the portion as far as the *m* of these two (*yushmad* and *asmad*) WHEN *SU* FOLLOWS. That is to say, *twa* is substituted for *yushm*, and *aha* for *asm*.

शेषे लोपः । ७ । २ । ६० ।

एतयोः छिलोपः । त्वम् । अहम् ।

No. 341.—IN THE REMAINING cases (i. e. where *ā* is not substituted as by No. 343, nor *y* as by No. 348) there is ELISION of the last vowel and what follows it (No. 52) of these two *yushmad* and *asmad*. Thus

the *ad* of *yushmad* being elided, and *twa* substituted for the other portion by No. 340, and *am* substituted for *su* by No. 339, we have 1st s. *twam* "thou" (No. 300). In like manner *aham* "I."

युवावौ द्विवचने । ७ । २ । ६२ ।

द्वयोऽहतावनयोर्मपर्यन्तस्य युवावौ स्तो विभक्तौ ।

No. 342.—When a case-affix follows IN THE DUAL, YUVA AND ÁVA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

प्रथमायाश्च द्विवचने भाषायाम् । ७ । २ । ६८ ।

औड्येतयोरात्वं लोके । युवाम् । आवाम् ।

No. 343.—AND there is the substitution of long *á* IN THE FIRST CASE DUAL of these two IN SECULAR LANGUAGE (but not in the *Vedas*). Thus 1st d. *yunám* and *ávanm*. [The 2nd d. being the same as the 1st, the author employs *aván* which (see No. 240) denotes both. But, according to *Pāṇini's* view, the 2nd d. would be formed by No. 346.]

यूयवयौ जसि । ७ । २ । ६३ ।

अनयोर्मपर्यन्तस्य । यूयम् । वयम् ।

No. 344.—WHEN JAS FOLLOWS, YÚYA AND VAYA are substituted for these two (*yushmad* and *asmad*) as far as the *m*. Thus 1st p. *yúyam* (Nos. 339, 341, and 300) and *vayam*.

त्वमावेकवचने । ७ । २ । ६७ ।

एकस्योऽहतावनयोर्मपर्यन्तस्य त्वमौ स्तो विभक्तौ ।

No. 345.—When a case-affix follows IN THE SINGULAR, TWA AND MA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

द्वितीयायां च । ७ । २ । ६७ ।

अनयोरात् स्यात् । त्वाम् । माम् ।

No. 346.—AND IN THE SECOND CASE the substitute of these two (*yushmad* and *asmad*) shall be long *á*. Thus 2nd s. *tvám* and *mám*.

शशो न । ७ । १ । २६ ।

आभ्यां शशो नः स्यादमोऽपवादः । आदेः परस्य । संयोगान्तलोपः । युष्मान् । अस्मान् ।

No. 347.—The letter N is the substitute OF ŚAS coming after these two (*yushmad* and *asmad*).

This debars No. 339. Then, as the change is directed by a term in the 5th case (No. 87), and the substitute takes the place (by No. 88) of the first letter only of what follows the term in the 5th case, the word would end in *ns*, but the *s* is elided by No. 26, and then the substitution of long *ā* being obtained from No. 346, we have 2nd p. *yushmān* and *asmān*.

योऽचि । ७ । २ । ८६ ।

अनयोर्यकारादेशः स्यादनादेशेऽज्ञादौ परतः । त्वया । मया ।

No. 348.—Let the letter Y be the substitute of these two (*yushmad* and *asmad*), WHEN an affix beginning with a VOWEL, and not having a substitute, FOLLOWS.

Thus 3rd s. *twayā mayā*.

युष्मदस्मदोरनादेशे । ७ । २ । ८६ ।

अनयोरात् स्यादनादेशे हलादौ । युवाभ्याम् । आवाभ्याम् । युष्माभिः । अस्माभिः ।

No. 349.—Let long *ā* be the substitute OF these two, YUSHMAD AND ASMAD, WHEN AN AFFIX FOLLOWS, beginning with a consonant and NOT HAVING A SUBSTITUTE. Thus 3rd d. *yuvābhyām* (No. 342) and *ācābhyām*, 3rd p. *yushmābhih* and *asmābhih*.

तुभ्यमह्यौ ङयि । ७ । २ । ८५ ।

अनयोर्मपर्यन्तस्य । टिलोपः । तुभ्यम् । मद्यम् ।

No. 350.—TUBHYA AND MAHYA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*, WHEN ŒE FOLLOWS. The last of the vowels with what follows it is elided by No. 341, and then, by No. 339, we get 4th s. *tubhyam* and *mahyam*.

भ्यसोऽभ्यम् । ७ । १ । ३० ।

आभ्यां परस्य । युष्मभ्यम् । अस्मभ्यम् ।

No. 351.—ABHYAM is the substitute OF BHYAS coming after these two (*yushmad* and *asmad*). Thus 4th p. *yushmābhyam* and *asmābhyam*. [The affix being a substitute, the long *ā* of No. 349 does not appear here.]

एकवचनस्य च । ७ । १ । ३२ ।

आभ्यां डसेरत् । त्वत् । मत् ।

No. 352.—AND also of *ñasi*, the affix OF THE SINGULAR in the fifth case, coming after these two (*yushmad* and *asmad*), the substitute is *at*. Thus 5th s. *tuxat* and *mat* (Nos. 345 and 360).

पञ्चम्या अत् । ७ । १ । ३१ ।

आभ्यां पञ्चम्या भ्यसोऽत् स्यात् । युष्मत् । अस्मत् ।

No. 353.—Let *AT* be the substitute of *bhyas* OF THE FIFTH CASE, when it comes after these two (*yushmad* and *asmad*). Thus 5th p. *yushmat* and *asmut* (No. 341).

तवममौ डसि । ७ । २ । ६६ ।

अनयोर्मपर्यन्तस्य ।

No. 354.—WHEN *NAS* FOLLOWS, *TAVA* AND *MAMA* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

युष्मदस्मद्भ्यां डसोऽष् । ७ । १ । २७ ।

तव । मम । युवयोः । आवयोः ।

No. 355.—AFTER *YUSHMAD* AND *ASMAD*, *AS* is the substitute OF *NAS*. Thus 6th s. *tava* and *mama* (No. 354), 5th d. *yuvayoh* and *āvayoh* (Nos. 342 and 348).

साम आकम् । ७ । १ । ३३ ।

आभ्यां साम आकम् । युष्माकम् । अस्माकम् । त्वयि । मयि । युवयोः । आवयोः । युष्मासु । अस्मासु ।

No. 356.—*AKAM* is the substitute OF *SĀM* (the affix of the 6th p. of most pronominals, see No. 174) coming after these two (*yushmad* and *asmad*). Thus 6th p. *yushmākam* and *asmākam*, 7. s. *twayi* and *mayi* (No. 348); 7th d. *yuvayoh* and *āvayoh*, 7th p. *yushmāsu* and *asmāsu* (No. 349).

युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्ययोवांन-
वौ । ८ । १ । २० ।

पदात् परयोरपादादौ स्थितयोः षष्ठ्यादिविशिष्टयोर्वांनवित्यादेशो स्तः ।

No. 357.—VÁM AND NAU are the substitutes of YUSHMAD AND ASMAḌ ATTENDED BY THE AFFIXES OF THE SIXTH, FOURTH, OR SECOND CASE, provided they stand after a *padu*, and not at the beginning of a hemistich. [This form is restricted to the dual by the three rules following.]

बहुवचनस्य वक्षसौ । ८ । १ । २१ ।

उक्तविधयोरनयोः षष्ठादिबहुवचनान्तयोर्वक्षसौ स्तः ।

No. 358.—VAS AND NAS are the substitutes of those two falling under the descriptions above given (in No. 357) when in the 6th case, &c, OF THE PLURAL.

तेमयावेकवचनस्य । ८ । १ । २२ ।

उक्तविधयोरनयोः षष्ठीचतुर्थ्येकवचनान्तयोस्ते मे एतौ स्तः ।

No. 359.—TE AND ME are the substitutes of those two falling under the descriptions above given (in No. 357) in the 6th and 4th cases OF THE SINGULAR.

त्वामौ द्वितीयायाः । ८ । १ । २३ ।

द्वितीयैकवचनान्तयोस्त्वा मा इत्यादेशौ स्तः ।

श्रीशस्त्वावतु मापीह दत्तात् ते मेऽपि शर्म सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विभुः ॥

सुखं वां नौ ददात्वीशः पतिर्वामपि नौ हरिः ।

सोऽव्यादौ नः शिवं वो नो दद्यात् सेव्योऽत्र वः स नः ॥

No. 360.—TWÁ AND MÁ are the substitutes OF these (*yushmad* and *asmad*) in THE SECOND CASE singular. Examples,—“May the Lord preserve thee (*twá*) and me (*má*) also here—may he give to thee (*te*), and to me (*me*) also, felicity! That *Harí* is thy (*te*) lord and mine (*me*) also. May the Omnipresent preserve you two (*vám*) and also us two (*nau*). May God give felicity to you two (*vám*) and to us two (*nau*). *Harí* is the lord of you two (*vám*) and also of us two (*nau*). May he preserve you (*vah*) and us (*nah*) may he give prosperity to you (*vah*) and to us (*nah*). He is the object of worship here of you (*vah*) and of us (*nah*).”

एकवाक्ये युष्मदस्मदादेशा वक्तव्याः चन्वादेशे तु नित्यं स्युः । धाता ते भक्तोऽस्ति । धाता तव भक्तोऽस्ति । तस्मै ते नम इत्येक । सुपात् । सुपाद् । सुपादौ ।

No. 361.—“IN A SIMPLE SENTENCE THESE SUBSTITUTES (see Nos. 357, &c. OF YUSHMAD AND ASMAH MAY BE (optionally) USED BUT IN A SUBSEQUENT REFERENCE THEY MUST BE INVARIABLY EMPLOYED.” For example—we may say “Brahmā is Thy (*te* or *tava*) worshipper,” but, in the sequel “to Thee (*te*) that art such, our reverence is due,” the form “*te*” alone is admissible.

We now come to the declension of the word *supāt* or *supād* “having handsome feet,”—1st d. *supādau*.

पादः पत् । ई । ४ । १३० ।

पादः यदङ्गं भं तदवयवस्य पाच्छब्दस्य पदादेशः । सुपदः ।
सुपदा । सुपाद्भ्याम् । अग्निम् । अग्निमथौ । अग्निमथम् ।

No. 362.—PAT is the substitute OF the word PĀD when part of an inflective base ending in the word *pād* and entitled to the name of *bha* (No. 185). Hence 2nd p. *supadah*, 3rd s. *supadā*, but 3rd d. *supād-bhyām*.

The word *agnimath* “who kindles fire” makes 1st s. *agnimat* (Nos. 199, 82, and 165), 1st d. *agnimathau*, 2nd s. *agnimatham*.

अनिदितां हल उपधायाः कृडिति । ई । ४ । २४ ।

हलन्तानामनिदितामङ्गानामुपधाया नस्य लोपः किति डिति । नुम् ।
संयोगान्तस्य लोपः । नस्य कुत्वेन डः । प्राङ् । प्राञ्चौ । प्राञ्चः ।

No. 363.—WHEN THAT WHICH HAS an INDICATORY K OR Ñ FOLLOWS, there is elision OF the *n* which is THE PENULTIMATE letter (No. 196) of inflective bases ending in CONSONANTS and NOT HAVING an INDICATORY SHORT I. For example: the word *prāñch* “eastern” is formed from the root *añchu* “to go” (the indicative vowel in which is not *i* but *u*) by the affix *kwin* (No. 328) which has indicative *k*. Thus in forming the 1. s. after eliding the affix (by No. 199) we have, by this rule, *prāñch*. Then by No. 316 *num* is directed, which, by No. 265, makes *prāñch*, then there is elision of the final consonant (No. 26), and finally, the *n* having been changed to a guttural by No. 331, we have *prāñ*. In the 1. d. *prāñchau*, 1. p. *prāñchah*.

अचः । ई । ४ । १३८ ।

लुप्तनकारस्याञ्चतेर्भस्याकारस्य लोपः ।

No. 364.—There is elision of the letter *a* OF ACH (i. e. of the root

añchu) of which the *n* has been elided, when it is entitled to the name of *bha* (No. 185).

चौ । ६ । ३ । १३८ ।

लुप्ताकारनकाराञ्चतौ परे पूर्वस्याणो दीर्घः । प्राचः । प्राभ्याम् । प्रत्यङ् ।
प्रत्यञ्चौ । प्रतीचः । प्रत्यभ्याम् । उदङ् । उदञ्चौ ।

No. 365.—WHEN *añchu*, having its *a* elided (by No. 364) and its *n* (by No. 365)—and thus reduced to *CHI*, *i. e. ch*,—FOLLOWS, a long vowel is substituted for the *an* (or short vowel) that precedes. Thus in the 2. p. the vowel of the prefix *pra* (No. 47) being lengthened, we have *prāchah*, 3. d. *prāyibhyām* (Nos. 184 and 331).

The word *pratyañch* “western” (in which the prefix is *prati*) in like manner (No. 361) makes 1st s. *pratyāñ*, 1st d. *pratyañchau*, 2nd p. *pratīchah* (No. 365), 3rd d. *pratyagbhyām*.

The word *udañch* “northern” makes 1. s. *udañ*, 1. d. *udañchau*.

उद ईत् । ६ । ४ । १३९ ।

उच्छ्रद्धात् परस्य लुप्तनकाराञ्चतेर्भस्याकारस्य ईत् । उदीचः । उद-
भ्याम् ।

No. 366.—LONG *i* is the substitute of the letter *ā* of the root *añchu*, deprived of its *n* and called *bha* (No. 185), when it comes AFTER the word *UT* (No. 48). Thus 2nd p. *udīchah*, 3rd d. *udagbhyām*.

समः समि । ६ । ३ । १४० ।

अप्रत्ययान्तेऽञ्चतौ । सम्यङ् । सम्यञ्चौ । समीचः । सम्यभ्याम् ।

No. 367.—Instead OF the prefix *SAM* (No. 48) there is *SAMI*, when *añchu* follows not ending with a *pratyaya* (as, for example, when the affix *kwīn* is elided by Nos. 330, &c.) Hence 1st s. *saṁyāñ* “moving equally, right,” 1st d. *saṁyāñchau*, 2nd p. *saṁīchah* (No. 365), 3rd d. *saṁyagbhyām*.

सहस्य सध्रिः । ६ । ३ । १४१ ।

तथा । सध्रङ् ।

No. 368.—Under the same circumstances (No. 367), there is *SA-DHRI* instead OF *SAHA*. Thus 1. s. *saḍhryāñ* “moving with.”

तिरगत्तिथिलोपे । ६ । ३ । १४२ ।

अलुप्ताकारेऽञ्चतावप्रत्ययान्ते तिरसस्तिर्यादेशः । तिर्यङ् । तिर्यञ्चै ।
तिरश्चः । तिर्यभ्याम् ।

No. 369.—TIRI is the substitute OF TIRAS, WHEN *añchu*, whose *a* is NOT ELIDED (No. 364) and which does not end in a visible affix (see No. 367), follows. Thus 1. s. *tiryañ* "moving crookedly." 1. d. *tir-yañchau*, 2. p. *tiraśchah* (the *a* of *añchu* being here elided by No. 364), 3. d. *tiryagbhyám*.

नाञ्चैः पूजायाम् । ६ । ४ । ३० ।

पूजार्थस्याञ्चतेरुपधाया नेस्य लोपो न । प्राङ् । प्राञ्चै । नलोपाभावाद-
लोपो न । प्राञ्चः । प्राङ्भ्याम् । प्राहु । एवं पूजार्थे प्रत्यङ्हादयः । क्रुङ् ।
क्रुञ्चै । क्रुङ्भ्याम् । पयोमुक् । पयोमुग् । पयोमुचै । पयोमुभ्याम् । उगित्त्वानुम् ।

No. 370.—There is NOT elision (see No. 363) of the penultimate *n* OF the root *AÑCHU*, WHEN IT SIGNIFIES "TO WORSHIP." Thus the word *prāñch* "a worshipper" makes 1. s. *prāñ* (Nos. 199, 26, and 331), 1. d. *prāñchau*. As the *n* is not elided, the elision of the *a* (No. 364) does not take place, and we have 2. p. *prāñchah*, 3. d. *prāñbhyám* (Nos. 26 and 331), 7. p. *prāñkshu* (Nos. 26, 331, 104, and 169). In like manner are *pratyāñ*, &c. declined when the signification relates to "worship."

The word *kruñch* "a curlew" makes, in like manner, 1. s. *kruñ*, 1. d. *kruñchau*, 3. d. *kruñbhyám*.

The word *payomuch* "a cloud" makes 1. s. *payomuk* or *payomug* (Nos. 333 and 165), 1. d. *payomuchau*, 3. d. *payomugbhyám* (No. 333).

In consequence of its being formed by an affix with an indicatory *u*, the word *mahat* "great" takes *num* by No. 316.

सान्तमहतः संयोगस्य । ६ । ४ । १० ।

सान्तसंयोगस्य महतश्च यो नकारस्तस्यापधाया दीर्घाऽसम्बुद्धौ सर्वनाम-
स्थाने । महान् । महान्तौ । महान्तः । हे महन् । महद्भ्याम् ।

No. 371.—When a *sarvanāmasthāna*, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter *n* OF A COMPOUND CONSONANT ENDING IN *s* OR THAT OF the word *MAHAT*. Thus 1. s. *mahāp* (Nos. 316, 371, 199, and 26), 1. d. *mahāntau*, 1. p. *mahāntah*. voc s. *he mahan*, 3. d. *mahudbhyám*.

अत्वसन्तस्य चाधातोः । ६ । ४ । १४ ।

अत्वन्तस्योपधाया दीर्घा धातुभिवासन्तस्य चासम्बुद्धौ । धीमान् ।
धीमन्तौ । धीमन्तः । हे धीमन् । शसादौ महद्बृत् । भातेर्द्ववतुः । द्वित्वसामर्थ्या-
दभस्यापि टेलोपः । भवान् । भवन्तौ । शत्रन्तस्य तु भवन् ।

No. 372.—The long vowel is the substitute of the penultimate letter OF what ends in ATU, AND OF WHAT, NOT BEING A VERBAL ROOT, ENDS IN AE, when the 1st singular case-affix, not with the force of the vocative, follows. Thus in the case of the word *dhīmat* “intelligent” formed of *dhī* “intellect” and the affix *matup*, we find 1. s. *dhīmān* (Nos. 316, 199, and 26), 1. d. *dhīmantaṁ*, 1. p. *dhīmantaḥ*, voc. s. *he dhīman*. When *śas* (2. p.) and the remaining affixes follow, it is like *mahat* (No. 371).

The honorific pronoun *bhavat* “Your Honour,” is formed of *bhā* “to shine” and the affix *ḍavatu*. From rule No. 267 we learn that an affix having an indicatory *ḍ* causes the elision of *ti*, i. e. of the final vowel and what may follow it, in whatever is called *bha* (No. 185), and the elision of *ti* (here the final vowel of the root) takes place in order that the possession of an indicatory *a* by *ḍavatu* may not be nugatory. Hence 1. s. *bhavin* (Nos. 372, 316, 199, and 26), 2. d. *bhavantaṁ*. Or the word *bhavat*, when it ends with the participial affix *ṣatri* and signifies “being,” the 1. s. is *bhavan*.

उभे अभ्यस्तम् । ६ । १ । ५ ।

षष्ठद्वित्वप्रकरणे ये द्वे विहिते ते उभे समुदिते अभ्यस्तसंज्ञे स्तः ।

No. 373.—Where reduplication is treated of in the Sixth Lecture, the two which are directed, BOTH taken together (not either separately) are called ABHYASTA—“a reduplicate.”

नाभ्यस्ताच्छतुः । ७ । १ । ७८ ।

अभ्यस्ताच्छतुर्नुम् न । ददत् । ददन्तौ ।

No. 374.—OF ŚATRI AFTER A REDUPLICATED TERM there shall NOT be the augment *num* (No. 316). Hence *dadat*, the present participle of *dāt* “to give,” as it is a reduplicate, makes 1. s. *dadat*, 1. d. *dadataṁ*.

जातेत्यादयः षट् । ६ । १ । ६ ।

बद्धधातवोऽन्ये जक्षितिश्च सप्तम एते अभ्यस्तसंज्ञाः स्युः । जक्षत् ।
जक्षते । जक्षतः । एवम् । जायत् । दारिद्रत् । शासत् । चकासत् । गुप् ।
गुपौ । गुप् । गुब्भ्याम् ।

No. 375.—Let JAKSHITI, &c., SIX verbs, with *jakshiti* itself as the seventh, be termed “reduplicate.” Their being so termed brings them under No. 374, and we have 1. s. *jakshut* “eating,” 1. d. *jakshatau*, 1. p. *jakshutah*. In the same way *jāgrat* “waking,” *daridrat* “poor,” *śāsāt* “ruling,” *chakāsat* “shining.”

The word *gup*, “concealing” makes 1. s. *gup*, 1. d. *gupau*, 1. p. *gupah*, 3. d. *gubbhyaṁ* (No. 82).

त्यदादिषु दृशोऽनालोचने कञ् च । ३ । २ । ६० ।

त्यदादिषूपपदेष्वज्ञानार्थदृशेः कञ् । चात् क्तिन् ।

No. 376.—AND KAṆ shall be the affix AFTER DRIŚ, NOT SIGNIFYING “PERCEPTION,” WHEN TYAD, &c. (No. 170) precede it in combination. By the word “and” in the *sūtra*, we are reminded that the affix *kwin* may be employed; and it is this latter that will be employed in the present instance.

आ सर्वनाम्नः । ६ । ३ । ६१ ।

दृग्दृशवतुषु । तादृक् । तादृशौ । तादृशः । तादृभ्याम् । व्रश्चेति वः ।
जश्त्वचत्वे । विड् । विट् । विशौ । विशः । विद्भ्याम् ।

No. 377.—When the word *drig* or *dris* or the affix *vatu*, follows, LONG Á is the substitute OF A PRONOUN. Thus *tad*+*dris* (Nos. 27 and 55) becomes *tádris* “such,” and 1. s. *tádrīk* (Nos. 199, 334, 81, 331, and 165), 1. d. *tádrīsau*, 1. d. *tádrīśah*, 3. d. *tádrigbhyaṁ* (Nos. 334, &c.).

In the example *viś* “who enters,” the final is changed to *śh* by No. 334, and then, by Nos. 82 and 165, we have 1. s. *viṣ* or *viṭ*. Again 1. d. *viṣau*, 1. p. *viśah*, 3. d. *viḍbhyaṁ*.

नशोर्वा । ८ । २ । ६३ ।

नशेः कर्वाणाऽन्तादेशो वा पदान्ते । नक् । नट् । नशौ । नशः । नभ्याम् ।
नङ्भ्याम् ।

No. 378.—A guttural letter is OPTIONALLY the substitute OF the final of NAŚ at the end of a *pada*. Thus 1. s. *nak* or, alternatively, *naṭ*

(Nos. 334, 82, and 165) "who destroys," 1. d. *nāśau*, 1. p. *naśah*, 3. d. *nagbhyām* (No. 378) or *naḍbhyām* (Nos. 334, &c.).

स्पृशोऽनुदके क्तिन् । ३ । २ । ५८ ।

अनुदके सुप्युपपदे स्पृशोः क्तिन् । घृतस्पृक् । घृतस्पृशो । घृतस्पृशः । दधृक् । दधृशो । दधृग्याम् । रत्नमुट् । रत्नमुषो । रत्नमुद्ग्याम् । षट् । षट्तिः । षट्पः २ । षण्णाम् । षट्सु । क्त्वं प्रति षत्वस्यासिद्धत्वात् सस-
जुषेरिति क्त्वम् ।

No. 379.—The affix KWIN shall come AFTER the root SPRIŚ, WHEN the preceding member of the compound is an inflected word OTHER THAN UDAKA. Thus the word *ghritasprīś* "who touches clarified butter" makes 1. s. *ghritasprīk* (Nos. 199, 334, 82, and 331), 1. d. *ghritasprīśau*, 1. p. *ghritasprīśah*.

The word *dadhṛish* "arrogant" makes 1. s. *dadhṛik* (Nos. 199, 82, and 331), 1. d. *dadhṛishau*, 3. d. *dadhṛigbhyām*.

The word *ratnamuś* "a stealer of gems" makes 1. s. *ratnamu* (Nos. 199, 82, and 165), 1. d. *ratnamuśau*, 3. d. *ratnamuḍbhyām*.

The numeral *ṣaṣ* "six" makes 1. p. *ṣaṭ* (Nos. 324, 208, 82, and 165), 3. p. *ṣaḍbhih*, 4. and 5. p. *ṣaḍbhyah*, 6. p. *ṣaṇṇām* (Nos. 82, 78, and 84), 7. p. *ṣaṭsu* (Nos. 82 and 90).

In the case of *pipathīś* "one who wishes to read," the fact that this crude word ends in *ś* (caused by No. 169) is disregarded by No. 123 (an earlier rule in the *tripādī*—see No. 39) which directs *ru* to be substituted—making (after the elision of *su* by No. 199) *pipathir*.

वैरुपधाया दीर्घ इकः । ८ । २ । ७६ ।

रेखान्तयोरुपधाया इको दीर्घः पदान्ते । पिपठीः । पिपठीषो । पिप-
ठीभ्याम् ।

No. 380.—THE LONG vowel is the substitute OF IK being the PENULTIMATE letter OF what ends in R OR V, at the end of a *pada*. Thus 1. s. *pipathīh* (Nos. 199, 123, and 110), 1. d. *pipathīśau*, 3. d. *pipathīrbhyām*.

नुम्विसर्जनीयशर्व्ववायेऽपि । ८ । ३ । ५८ ।

एतैः प्रत्येकं व्यवधानेऽपि इणकुभ्यां परस्य मूर्धन्यादेशः । छुत्वेन पूर्वस्य
षः । पिपठीष् । पिपठीःषु । चिकीः । चिकीर्षि । चिकीर्याम् । चिकीर्षु ।
विद्वान् । विद्वंसौ । हे विद्वन् ।

No. 381.—AND EVEN WHEN there is A SEPARATION caused BY NUM, and VISARGA, AND A SIBILANT, severally, the cerebral substitute takes the place of the dental *s* coming after *in* or *ku*.

Thus, when *su* (7. p.) is to be attached, then the word *pipathish*, by Nos. 123, 380, and 110, becomes *pipathih*;—the *su* is then changed to *shu* by No. 169; and finally, by the optional rule No. 78, we have either *pipathishshu* or *pipathishshu*.

The word *chikírsh* “who wishes to do” makes 1. s. *chikih*. Here the affix is first elided by No. 199; then the final *sh* (regarded as *s*) is elided by No. 230, this rule (according to No. 39) regarding as inoperative the rule No. 169, which had changed the *s* to *sh*, and finally the *r* becomes *visarga* by No. 110. Then 1. d. *chikírshan*, 3. d. *chikír-bhyám*, 7. p. *chikírshu*. In the 7. p. the *s* is elided by No. 230 but the *r* is not changed to *visarga* by No. 110, that rule being debarred in this case by No. 294.

The word *vidwas* “wise” (formed by the affix *vasu*) makes 1. s. *vidwán* (Nos. 316, 371, 199, and 26), 1. d. *vidwánsau*, voc. s. *he vidwan*.

वसोः संप्रसारणम् । ६ । ४ । १३१ ।

वस्वन्तस्य भस्य संप्रसारणं स्यात् । विदुषः । वसुसंस्थितिदः । विदुद्ब्याम् ।

No. 382.—Let the SAÑPRASÁRAṆA (No. 281) be the substitute of a *bha* (No. 185) which ends in *VASU*. Thus in the 2nd. p. the *v*, i. e. *w*, of *vidwas* becomes *u* (No. 283), and finally (by No. 169) we have *vidushah*. According to No. 287, the *s* final in a *pada* is changed to *d*, and we have 3rd d. *vidwadbhyám*.

पुंसोऽसुङ् । ७ । १ । ८६ ।

सर्वनामस्थाने । पुमान् । हे पुमन् । पुमांसौ । पुंसः । पुम्याम् । पुंसु ।

अदुशनेत्यनङ् । उशना । उशनसौ ।

No. 383.—OF the word *PUNŚ* “a male,” *ASUŃ* is the substitute, when a *sarvānamasthāna* (No. 183) follows. Thus (regarding the *anus-wāra* as equal to *n*) we get *pumas* (Nos. 5, 36, and 59) from which come 1. s. *pumán* (Nos. 316 and 371), voc. s. *he puman*, 1. d. *pumánsau*. Again 2. p. *punisah*, 3. d. *pumbhyám* (No. 26), 7. p. *punisu*.

The word *uśanas* “the regent of the planet Venus,” by No. 226 substitutes *anañ*, when *su* follows, not in the sense of the vocative. Thus we have 1. s. *uśanā* (Nos. 197, 199, and 200), 1. d. *uśanāsau*.

अस्य सम्बुद्धौ वाऽनङ् नलोपश्च वा वाच्यः । हे उशन । हे उशनन् ।
हे उशनः । हे उशनसौ । उशनोभ्याम् । उशनस्सु । अनेहा । अनेहसौ । हे
अनेहः । वेधाः । वेधसौ । हे वेधः । वेधोभ्याम् ।

No. 384.—“OF THIS word (*uśanas*) WHEN *SU* IN THE SENSE OF THE VOCATIVE FOLLOWS, it SHOULD BE STATED THAT ANAŒ IS OPTIONALLY the substitute, AND OPTIONALLY there is ELISION OF the N.”

Thus we have either *he uśana*, or *he uśanan*, or *he uśanah* (Nos. 199, 123, and 110), voc. d. *he uśanasau*, 3. d. *uśanobhyām* (Nos. 123 and 125), 7. p. *uśanassu*.

The word *anehas* “time” makes 1. s. *anehá* (Nos. 226, &c.), 1. d. *anehasau*, voc. s. *he aneahah*.

The word *vedhas* “Brahmā” makes 1. s. *vedhāh* (Nos. 372 and 110), 1. d. *vedhasau*, voc. s. *he vedhah*, 3. d. *vedhobhyām*.

अदस औ सुलोपश्च । ७ । २ । १०७ ।

अदस औत् स्यात् सौ सुलोपश्च । तदोरिति सः । असौ । त्यदाद्य-
त्वम् । पररूपत्वम् । वृद्धिः ।

No. 385.—*AU* is the substitute OF *ADAS*, when *SU* follows, AND there is ELISION OF *SU*. In accordance with rule No. 338, the *d* is changed to *s*. Thus 1. s. *asu* “that.” In the 1. d., by No. 213, there is substitution of *a* for the final of *adas*; then, by No. 300, the preceding *a* merges in the following—giving *ada*; then, when the affix is attached, *vriddhi* is substituted by No. 41; but then the next rule interposes.

अदसोऽसेर्दादु दो मः । ८ । २ । ८० ।

अदसोऽसान्तस्य दात् परस्य डूतौ दस्य मश्च । आन्तरतम्यादुस्वस्य
उर्दीर्घस्य ऊः । अमू । जसः शी । गुणः ।

No. 386.—Short *U* and long *ū* are the substitutes of what comes AFTER the *D* OF *ADAS* NOT ENDING IN *S*, and in the room OF *D* there is *M*. The short *u* is substituted for a short vowel, the long *ū* for a long vowel on the principle (No. 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place. Thus we have, instead of *adaru*, *amū*. In the 1st. p. long *ī* is directed to be substituted for the affix by No. 171, and the substitution of *guṇa* (which would give *ada+ī=ade*) being directed, we look forward.

एत ईद्वहुवचने । ८ । २ । ८१ ।

अदसो दात् परस्यैत ईद्वस्य मो बहुर्धाक्तौ । अमी । पूर्वनासिद्धमिति विभक्तिकार्यं प्राक् पश्चादुत्त्वमत्वे । अमुम् । अमू । अमून् । मुत्वे कृते घिसंज्ञायां नाभावः ।

No. 387.—IN THE PLURAL, LONG *i* is the substitute OF the *E* (No. 386) that follows the *d* of *adas*; and instead of the *d* there is *m*. Thus 1. p. *amī*. In the 2. *s*. in accordance with No. 39, the several rules regarding the application of the case-affix first take place, and then we have the substitution of *u* and *m* (by No. 389). Thus 2. *s amam* (by No. 386) becomes *amum*, 2. d. *amū*, 2. p. *amūn* (instead of *adán*).

In the 3 *s. mu* having been made (by No. 386), and consequently the name *ghi* (No. 190) being applicable to the term, the substitute *ná* offers itself from No. 191. Thus we should have *amu + ná*; but here the question might occur, seeing that the *mu* was derived from a rule (No. 386) in the *tripādī* (No. 39), whether No. 191 does not regard the *mu* as non-existent.

The following rule refers to this point.

न मु ने । ८ । २ । ३ ।

नाभावे कर्तव्ये कृते च मुभावे नासिद्धः । अमुना । अमूभ्याम् । अमीभिः । अमुष्मै । अमीभ्यः । अमुष्मात् । अमुष्य । अमुयोः । अमीषाम् । अमुष्मिन् । अमीषु ।

इति हलन्ताः पुंलिङ्गाः ।

No. 388.—WHEN the production of *NÁ* IS TO TAKE PLACE OR HAS TAKEN PLACE, the existence of *MU* IS NOT to be regarded AS IF IT HAD NOT BEEN EFFECTED. Thus we have 3. *s. amuná*. Then 3. p. *amūbhyām* (for *adūbhyām*, see No. 386), 3. p. *amūbhīh* (No. 387), 4. *s. amushmai* (Nos. 172 and 169), 4. p. *amūbhyah*, 5. *s. amushmát*, 6. *s. amushya*, 6. d. *amuyoh*, 6. p. *amūshām* (No. 174), 7. *s. amushmīn*, 7. p. *amūshu*.

So much for masculines ending in consonants.

FEMININES ENDING IN CONSONANTS.

हलन्ताः स्त्रीलिङ्गाः ।

नहो धः । ८ । २ । ३४ ।

भलि पदान्ते च ।

No. 389.—The letter DH is the substitute for the final OF the verb NAHA, when *jhal* follows, or at the end of a *pada*.

नहिवृतिवृषिव्यधिरुचिसहितनिषु क्त्वा । ६ । ३ । ११६ ।

क्विवन्तेषु पूर्वपदस्य दीर्घः । उपानत् । उपानहो । उपानत्सु । क्विवन्त-
त्वात् कुत्वेन घः । उष्णिक् । उष्णिहो । उष्णिग्भ्याम् । द्यौः । दिवौ । दिवः ।
द्युभ्याम् । गीः । गिरौ । गिरः । एवं पूः । चतस्रः । चतस्र्याम् । का । के ।
काः । सर्वावत् ।

No. 390.—WHEN the verbs NAHA “to bind,” VRITA “to be,” VRISH “to rain,” VYADH “to pierce,” RUCH “to shine,” SHAHA “to bear,” AND TAN “to stretch,” ENDING WITH KWIP, FOLLOW, a long vowel is the substitute of the *pada* which precedes in the compound.

The word *upānah* “a slipper” (thus formed from *upa* + *n* + *th* + *kwip*) makes 1. s. *upānat* (Nos. 330, 199, and 389), 1. d. *upānahau*, 7. p. *upānatsu*.

In the case of the word *ushnik* “a metre of the Vedas,” as it takes *gh* (No. 331) in consequence of its ending in *kwip* (No. 328), we find 1. s. *ushnik*. Again 1. d. *ushnihau*, 3. d. *ushnigbhyām*.

The word *div* “the sky” makes 1. s. *dyauh* (No. 289), 1. d. *divau*, 1. p. *divah*, 3. d. *dyubhyām* (No. 290).

The word *gir* “speech” makes 1. s. *gīh* (Nos. 199, 380, and 110), 1. d. *girau*, 1. p. *girah*. In the same way *pur* “a city” makes 1. s. *pūh*.

The word *chatur* “four” substitutes *chatusri* (No. 248) in the feminine; and by No. 249, the letter *r* is substituted for *ri*, when a vowel follows. Thus we have 1. p. *chatastrah*. In the 6. p. *chatastrīṇām*, the vowel is not lengthened—see No. 250.

The feminine of *kim* “who” is like *sarvā* (No. 244).—1. s. *kā* (Nos. 297, &c.), 1. d. *ke*, 1. p. *kāh*.

यः सौ । ७ । २ । ११० ।

इदमो दस्य यः । इयम् । त्यदाद्यत्वम् । पररूपत्वम् । टाप् । दश्चेति
मः । इमे । इमाः । इमास् । अनया । हलि लोपः । आभ्याम् । आभिः ।
अस्यै । अस्याः २ । अनयोः । आसाम् । अस्याम् । आसु । सक् । सजः ।
सभ्याम् । त्यदाद्यत्वम् । टाप् । स्या । त्ये । त्याः । एवम् । तद् । एतद् ।
षाक् । वाचौ । वाभ्याम् । वाचु । अपशब्दे नित्यं बहुवचनान्तः । अपृ-
चित्ति दीर्घः । आपः ।

No. 391.—Instead of the *d* of *idam* "this," there is *y*, WHEN *SU* FOLLOWS. Thus 1. s. *iyam* (No. 298). In the other cases No. 213 directs the substitution of short *a* for the final, and the preceding vowel merges in this by No. 300. The word being feminine, long *á* (*táp*) is added by No. 1341; the *d* is changed to *m* by No. 301, and, the base having thus become *imá*, we have 1. d. *ime* (No. 240), 1. p. *imáh*, 2. s. *imám*. In the 3. d. and subsequent cases the *id* is changed to *an* by No. 302; and, in the 3. s., *e* is substituted for the final by No. 342, giving *anayá*. By No. 303 there is elision of the *id*, when the case-affix begins with a consonant, so that we have 3. d. *ábhyám*, 3. p. *ábhih*. In the 4. s. by No. 244, *asyai*, 5. and 6. s. *asyáh*, 6. d. *anayoh* (No. 242), 6. p. *úsám* (Nos. 174 and 303), 7. s. *asyám* (Nos. 335 and 219), 7. p. *úsu*.

The word *sraj* "a garland" makes 1. s. *srae* (Nos. 328, 199, 334, 32, and 331), 1. p. *srajah*, 3. d. *srajbhyám*.

The pronoun *tyad* "that" substitutes *a* for the final (Nos. 213 and 300), and, taking the feminine termination *táp*, gives 1. s. *syá* (No. 338) 1. d. *tye*, 1. p. *tyáh*. In the same way *tad* "that," and *etad* "this."

The word *váčh* "speech" makes 1. s. *vák* (No. 333), 1. d. *váchau* 2. d. *váybhyám*, 7. p. *vákshu* (No. 169).

The word *ap* "water" always takes the terminations of the plural. By No. 227 this word lengthens the vowel in the 1. p. *ápah*.

अपो भि । ७ । ४ । ४८ ।

अपस्तकारो भादौ प्रत्यये । अद्विः । अद्भ्यः । अपाम् । अप्सु । दिक् । दिग् । दिशः । दिभ्याम् । त्यदादिष्विति दृशेः क्तिन्विधानादन्यत्रापि कु-
त्वम् । दृक् । दृग् । दृशौ । दृभ्याम् । त्विट् । त्विणौ । त्विट्भ्याम् । सस-
न्धोरिति इत्वम् । सजुः । सजुषौ । सजुर्भ्याम् । आशीः । आशिषौ । आशी-

भ्याम् । असौ । उत्त्वमत्वे । अम् । अमूः । अमुया । अमूभ्याम् । अमूभिः ।
अमुष्यै । अमूभ्यः । अमुष्याः २ । अमुयोः २ । अमूषाम् । अमुष्याम् । अमूषु ।

इति हलन्ताः स्त्रीलिङ्गाः ।

No. 392.—The letter *t* is the substitute OF the word AP “water,” WHEN a *pratyaya* beginning with BH FOLLOWS. Thus 3. p. *adbhih* (No. 82), 4. p. *adbhyah*. Again 6. p. *apām*, 7. p. *apsu*.

The word *dīs* “space” makes 1. s. *dig* or *dik* (Nos. 328 and 331), 1. p. *diśah*, 3. d. *digbhyām*.

Since it is directed (No. 376) that *dris* shall take the affix *kwin* when attached to the pronouns *tyad*, &c, the word *dris* (thus falling under rule No. 331) elsewhere also substitutes a guttural in the place of its final. Thus 1. s. *drīk* or *drig* “sight,” 1. d. *drīśau*, 3. d. *drīgibhyām*.

The word *twish* “light,” makes 1. s. *twiṭ* (No. 82), 1. d. *twishau*, 3. d. *twiḍbhyām*.

The word *sajush* “a friend” by No. 123, substitutes *r* for its final at the end of a *pada*, which the word is when, by No. 26, the *su* of the 1. s. has been rejected. The vowel is then lengthened by No. 380, and the *r* becomes *visurya* by No. 110, giving *sajūh*, 1. d. *sajushau*, 3. d. *sajūrbhyām*. In the same way *āsish* (for *āsīs*) “a benediction” makes 1. s. *āsīh*, 1. d. *āsīshau*, 3. d. *āsīrbhyām*.

The pronoun *adas* makes 1. s. *asau* (No. 385). In the other cases, the substitution of *u* and *m* (by No. 386) having taken place, we have 1. d. *amū*, 1. p. *amūh*, 3. s. *amuyā*, 3. d. *amūbhyām*, 3. p. *amūbhih*, 4. s. *amushyāi* (Nos. 244 and 169), 4. p. *amūbhyah*, 5 and 6. s. *amushyāh* (Nos. 244 and 169), 6. and 7. d. *amuyoh*, 6 p. *amūshām* (No. 174), 7. s. *amushyām* (No. 169), 7. p. *amūshu*.

So much for feminines ending in consonants.

हलन्ता नपुंसकलिङ्गाः ।

स्वमोर्लुक् । दत्वम् । स्वनङुत् । स्वनङुही । चतुरनङुहोरित्याम् । स्वनङुङाहि । पुनस्तद्गुत् । शेषं पुंवत् । वाः । वारी । वारि । वारा । वार्याम् । चत्वारि । किम् । के । कानि । इदम् । इमे । इमानि ।

NEUTERS ENDING IN CONSONANTS.

No. 393.—“In the case of neuters we have ELISION (*lyk*) OF SU

AND AM No. 270).” In the case of *anaḍuh* (No. 287), there is the substitution of *d*. Thus we have 1. s. *swanaḍud* or *swanaḍut* “having good cattle,” 1. d. *swanaḍuhé* (No. 259). In the 1. p., by No. 284, there is the augment *ám*, and thus, by No. 264, we have *swanaḍwáñhi*. Again the same in the 2. p. The rest is like the masculine (Nos. 285, &c.).

The word *vár* “water” makes 1. s. *váh* (No. 110), 1. d. *váre* (No. 259), 1. p. *vári* (No. 262), 3. s. *vára*, 3. d. *várbhyám*.

The word *chatur* “four” (by Nos. 262 and 284) makes *chatwári*.

The interrogative *kim* “who, which, what?” makes 1. s. *kim* (No. 270), 1. d. *ke* (Nos. 297 and 259), 1. p. *káni*.

The pronoun *idam* “this” makes 1. s. *idam* (No. 270), 1. d. *ime* (Nos. 301 and 259), 1. p. *imáni*.

अन्वादेशे नपुंसके एनदृक्तव्यः । एनत् । एने । एनानि । एनेन । एनयोः ।
ब्रह्म । विभाषा द्विश्योः । अह्नी । अहनी । अहानि ।

No. 394.—“It SHOULD BE MENTIONED (see No. 306) that IN A SUBSEQUENT PROPOSITION, ENAT is the substitute for *idam* or *etad*, IN THE NEUTER.” Thus 1. s. *enat* (No. 270), 1. d. *ene* (Nos. 213 and 259), 1. p. *enáni*, 3. s. *enem*, 6. d. *enayoh*.

The word *brahman* “the Supreme” makes 1. s. *brahma* (Nos. 270 and 200).

According to No. 274, the word *ahan* “a day” makes 1. d. *ahné* or *ahané*:—1. p. *aháni* (Nos. 263 and 197).

अहन् । ८ । २ । ईद ।

अहन्नित्यस्य रुः पदान्ते । अहोभ्याम् । दण्डि । दण्डिनी । दण्डीनि ।
दण्डिना । दण्डिभ्याम् । सुपथि । टिलोपः । सुपथी । सुपथ्यानि । ऊर्कं ।
ऊर्की । उर्नाजं । नरज्ञानं संयोगः । तत् । ते । तानि । यत् । ये । यानि ।
एतत् । एते । एतानि । गवाक् । गोची । गवाञ्ची । पुनस्तद्वत् । गोचा ।
गवाभ्याम् । शक्त् । शक्ती । शक्न्ति । ददत् ।

No. 395.—The word *AHAN* substitutes *ru* at the end of a *pada*. Thus 3. d. *ahobhyám* (No. 126).

The word *daṇḍin* “having a staff” makes 1. s. *daṇḍi* (Nos. 270 and 200), 1. d. *daṇḍiní* (No. 259), 1. p. *daṇḍini* (Nos. 262 and 197) 3. s. *daṇḍiná*, 3. d. *daṇḍibhyám* (Nos. 184 and 200).

The word *supathin* “having a good road” makes 1. s. *supathi*. By the elision of *i* directed in No. 328, and then, by No. 259, we have 2. d. *supathí*. In the 1. p. (Nos. 263, 321, and 322) *supantháni*.

The word *úrj* "strong" makes 1. s. *úrk* (No. 333), 1. d. *úrjé*, 1. p. *úrji*, the conjunction of the consonants being in the order of *n*, *r*, and *j*.

The pronoun *tad* "that" makes 1. s. *tat* (Nos. 270 and 165), 1. d. *te*, 1. p. *táni*. So *yad* "who, which," makes 1. s. *yat*, 1. d. *ye*, 1. p. *yáni*, and *etad* "this" makes 1. s. *etat*, 1. d. *ete*, 1. p. *etáni*.

The word formed of *go* "a cow," and *añchu* "to worship," and signifying "a worshipper of cows," makes 1. s. *gavák* (Nos. 363, 59, and 353), 1. d. *gochí* (No. 56), 1. p. *gaváñchi* (No. 264). Again there is the same form in the 2nd case. In the 3. s. *gochá*, 3. d. *gavágbhyañm*. [N.B. This word takes a great variety of shapes, being in fact a mere grammatical fiction]

The word *śakrit* "ordure" makes 1. s. *śakrit*, 1. d. *śakrité*, 1. p. *śakrinti* (No. 264).

The participle *dadut* "giving" makes 1. s. *dadat*.

वा नपुंसकस्य । ७ । १ । ७६ ।

अभ्यस्तात् परस्य वा नुम् सर्वनामस्याने । ददन्ति । ददति । तुदत् ।

No. 396.—*Num* (No. 374) shall OPTIONALLY be the augment OF the affix *śatři* coming after a NEUTER reduplicate, when a *sarvañmushthāna* (No. 263) follows. Thus 1. p. *dadanti* or *dadati*.

The participle *tudat* "paining" is next declined.

आच्छीनद्योर्नुम् । ७ । १ । ८० ।

अवर्णान्तात् परो यः शतुरवयवस्तदन्तस्य नुम् वा शीनद्योः । तुदन्ती । तुदति । तुदन्ति । भात् । भान्ती । भाती । भान्ति । पचत् ।

No. 397.—*NUM* shall optionally be the augment of that which ends with a portion (*u*) of the affix *śatři* coming AFTER what ends in *A* OR *Á*, WHEN *śi* (No. 259) OR a *NADÍ* (No. 215) FOLLOWS.

For example, the verbal root *tad* (No. 693) taking the affix *śatři* becomes *tuda*; and then, with the participial affix, it becomes *tudat* (No. 300), which, by this rule, makes 1. d. *tudantí* or *tudatí*. By No. 264, 1. p. *tudantí*. And so *bhát* "shining" (root *bhá*), 1. d. *bhāntí* or *bhātí*, 1. p. *bhānti*.

By the *nadí*, in this aphorism, the feminine affix *ñip* (*i*) is intended.

The root *pach* takes the affix *śap* (No. 419), and its participle *pachat* "cooking" falls under the next rule.

शप्श्यनोर्नित्यः । ७ । १ । ८१ ।

शप्श्यनोरात् परो यः शतृवयवस्तदन्तस्य नुम् शीनद्वयोः । पचन्ती । पचन्ति । दीव्यत् । दीव्यन्ती । दीव्यन्ति । धनुः । धनुषी । सान्तेति दीर्घः । नुम्बि-
सर्जनीयेति षः । धनूंषि । धनुषः । धनुर्भ्याम् । एवं चत्तुर्विवरादयः । पयः ।
पयसी । पयांसि । पयसा । पयोभ्याम् । सुपुम् । सुपुंसी । सुपुमांसि ।
अदः । विभक्तिकार्यम् । उत्त्वमत्वे । अम् । अम्नि । शेषं प्वत् ।

इति हलन्ता नपुंसकलिङ्गाः ।

No. 398.—*Num* shall INVARIABLY be the augment OF that which ends with a portion of the affix *śatri* which comes after the *a* derived from *SAP* (No. 419) OR *SYAN* (No. 670), when *śé* or a *nadé* follows.

Hence *pachat* (No. 397) makes 1. d. *pachantí*. In the 1. p. *pachanti*. In like manner *dívyat* “sporting” (No. 669) makes 1. d. *dívyantí*, 1. p. *dívyanti*.

The word *dhanus* “a bow” makes 1. s. *dhanuh* (Nos. 270, 123, and 110), 1. d. *dhanushí* (No. 169). In the 1. p., as the word ends in *s* (No. 371), the vowel is lengthened, and the *s* is changed to *sh* notwithstanding the intervention of *num* (No. 381), giving *dhanúñshi*. In the 3. s. *dhanushá*, 3. d. *dhanurbhyám* (No. 123). In the 3. s. *dhanushá*, 3. d. *dhanurbhyám* (No. 123). In like manner *chakshus* “any eye,” *havis* “clarified butter,” &c. The word *payas* “water” makes 1. s. *payah* (Nos. 270, &c.), 1. d. *payasí*, 1. p. *payáñsi* (No. 371), 3. s. *payasá*, 3. d. *payobhyám* (Nos. 123 and 126). The word *supunís* “of which the men are good” makes 1. s. *supum* (Nos. 270 and 26), 1. d. *supunísí*, 1. p. *supumáñsi* (Nos. 383, 316, and 371). In the neuter of the pronoun *adus* “that,” 1. s. *adah*, the various alterations of the case-affixes (directed in Nos. 259, 262, 172, &c.) first take place; and then the substitution of *n* and *m* (No. 386) having been made, we get 1. d. *amú*, 1. p. *amúñi*. The rest is like the masculine.

So much for neuters ending in consonants.

अव्ययानि ।

स्वरादिनिपातमव्ययम् । १ । १ । ३७ ।

स्वः । अन्तः । प्रतित् । पुनः । सनुतः । उच्चैस् । नीचैस् । शनैस् ।

अधक् । अते । युगपत् । आरात् । पृथक् । ह्यस् । खस् । दिवा । रात्रौ ।
 सायम् । चिरम् । मनाक् । ईषत् । जोषम् । तूष्णीम् । बहिस् । अवस् ।
 समया । निष्ठा । स्वयम् । वृथा । नक्तम् । नञ् । हेतौ । इदृा । अदृा ।
 सामि । वत् । तात्पर्यवत् । तत्रियवत् । सना । उपधा । तिरस् । सनत् ।
 सनात् । अन्तरा । अन्तरेण । ज्योक् । कम् । शम् । सहसा । विना । नात्ता ।
 स्वस्ति । स्वधा । अलम् । वषट् । औषट् । वौषट् । अन्यत् । अस्ति । उपांशु ।
 क्षमा । विहायसा । दोषा । मृषा । मिथ्या । मुधा । पुरा । मिथो । मिथस् ।
 प्रायम् । मुहुस् । प्रबाहुकम् । प्रवाहिका । आयहलम् । अभीक्ष्णम् । साकम् ।
 सार्धम् । नमस् । हिरूक् । धिक् । अथ । अम् । आम् । प्रताम् । प्रशान् । प्रतान् ।
 मा । माङ् । आकृतिगणोऽयम् । च । वा । ह । अह । एव । एवम् । नूनम् ।
 शश्वत् । युगपत् । भूयस् । कूपत् । सूपत् । कुवित् । नेत् । चेत् । चण् ।
 यत्र । तत्र । कच्चित् । नह । हन्त । माकिः । माकीम् । नकिः । ताकीम् ।
 माङ् । नञ् । यावत् । त्वत् । त्वे । न्वे । द्वे । रै । औषट् । वौषट् ।
 स्वाहा । स्वधा । वषट् । ओम् । तुम् । तथाहि । खलु । किल । अथ ।
 सुष्ठु । स्म । आदह । उपसर्गविभक्तिस्वरप्रतिरूपकाश्च । अवदन्तम् । अहंयुः ।
 अस्तितीर । अ । आ । इ । ई । उ । ऊ । ए । ऐ । ओ । औ । पशु । शुक् ।
 यथाकथाच । पाट् । प्याट् । अङ्ग । है । हे । भोः । अये । घ । विषु ।
 एकपदे । पुत् । आतः । चादिरव्याकृतिगणः । तसिलादयः प्राक् पाशपः ।
 शस्प्रभृतयः प्राक् समासान्तेभ्यः । अम् । आम् । कृत्वोऽर्थाः । तसिवती ।
 नानाञौ । एतदन्तमत्रयम् । अत इत्यादि ।

OF INDECLINABLE WORDS.

No. 399.—SWAR, &C. AND the PARTICLES (*nipāta*) are called INDECLINABLES.

These are *swar* "heaven," *antar* "midst," *prātar* "in the morning," *punar* "again," *sanatar* "in concealment," *uchchais* "high," *nichais* "low," *sanais* "slowly," *ridhuk* "rightly," *rite* "except," *yugapat* "at once," *ārāt* "far, near," *prithak* "apart," *hyas* "yesterday," *swas* "to-morrow," *divā* "by day," *rātrau* "in the night," *sāyam* "at eve," *chiram* "a long time," *manāk* "a little," *īshat* "a little," *josham* "silently," *tūshnīm* "silently," *vahis* "outside," *avas* "outside," *samayā* "near," *nikashā* "near," *swayam* "of one's self," *vṛithā* "in vain," *nakṭam* "at night," *nan* "not," *hetau* "by reason of," *iddhā* "truly," *addhā* "evidently," *sāmi* "half," *vat* "like," (e. g. *brāhmaṇa-vat* "priestly," *kshatriyavat* "like a Kshatriya"), *sand* "perpetually,"

upadhá "division," *tiras* "crookedly," *sanat* or *sandti* "perpetual y," *antard* or *antarena* "without, except," *jyok* "quickly," *kum* "water, ease," *śam* "ease," *sahasá* "hastily," *viná* "without," *náná* "various," *swasti* "greeting," *swadhá*, (interjection) "oblation to manes," *alam* "enough," *vashaṭ*, *śraushaṭ*, and *vaushaṭ* (interjections) "oblation of butter," *anyat* "otherwise," *asti* "existence," *upáñśu* "privately," *kshamá* "patience, pardon," *vihdyasá* "aloft, in the air," *doshá* "in the evening," *mṛishá* and *mīthyá* "falsely," *mudhá* "in vain," *purá* "formerly," *mītho* or *mīthas* "mutually," *pratyas* "frequently," *muhus* "repeatedly," *pravāhukum* or *pravāhiká* "at the same time," *āryakalam* "violently," *abhhikshṇam* "repeatedly," *sakam* or *sārdham* "with," *namas* "reverence," *hiruk* "without," *dhik* "fie!" *atka* "thus," *am* "quickly," *dm* "indeed, yes," *pratám* "with fatigue," *praśán* "alike," *pratán* "widely," *má* or *mān* "do not."

The foregoing class of words ("swar, &c."), is one the fact of a word's belonging to which is known only from its form, and could not have been inferred from its nature (see No. 53).

The following are particles (*nīpāta*), viz. *cha* "and," *vá* "or," *ha* (an expletive), *aḥa* (vocative particle), *eva* "only, exactly," *evam* "so, thus," *nūnam* "certainly," *śaswat* "continually," *yugapat* "at once," *bhūyas* "repeatedly," *kūpat* "excellently," *sūpat* "excoellently," *kurit* "abundantly," *net* or *chet* "if," *chan* "if," [the *ñ* is indicatory], *yatra* "where," *tatra* "there," *kachchit* "what if?," *naha* "no," *hanta* "ah!" *mákim*, *mákim*, or *nakih*, "do not," *ákim* "indeed!", *mái* "do not," *nañ* "not," *yávat* "as much as," *távat* "so much," *twai*, *nwai*, or *dwai* "perhaps," *rai* (disrespectful interjection), *śraushaṭ*, *vaushaṭ* or *swadhá* (interj.) "oblation to the gods," *swadhá* "oblation to manes," *vashaṭ* "oblation to the gods," *om* (mystical ejaculation typical of the three great deities of the Hindú mythology), *tum* "thouing," *tatháhi* "thus," (introducing an exposition), *khulu* "certainly," *kila* "indeed," *atha* "now," (auspicious inceptive), *sushṭu* "excellent," *sma* (attached to the present tense gives it a past signification), *ádaha* "fie!"

To the list of Indeclinables belong also what have, without the reality, the appearance of an *upasarga* (No. 47), of a word with one of the terminations of case or person, and of the vowels. In the example *avudattam* "given away," the *ava* is not really an *upasarga*, for if it were, the word (by VII. 4. 47.*) would be *avattam*. In the

* When the aphorism does not occur in the *Laghukaumudí*, the reference is made to the *Aśhādhyáyi*.

example *ahanyuk* "egotistic," the *aham* is not identical with the *aham* "I," terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example: *astikshird*, a cow or the like "in which there is milk," the *asti* must be regarded as differing from the word *asti* "is," which ends with the affix of the 3rd person singular, otherwise it could not have appeared as the first member in a compound. The vowels *a, á, i, í, u, ú, e, ai, o, au*, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinables are *paśu*, "well," *śukam* "quickly," *yathākathācha* "any how," *pāt, pyāt, ānga, hai, he bhoh*, (vocative particles), *aye* "ah !" (indicating recollection), *ghu* (vocative), *vishu* "on all sides," *ekapade* "at the same moment," *yut* "blame," *atah* "hence."

This list also ("cha, &c.") is one each of the various individuals composing which is to be recognised by its own shape (No. 53).

Words are indeclinable which have the following terminations viz. the *taddhita* affixes (No. 1067) beginning with *tasil* (No. 1286) reckoning as far as (but not including) *pásap* (V. 3. 47.):—or the terminations *śas, &c.* (No. 1330) reckoning as far as the aphorism "*samāsāntāh*," (V. 4. 68.):—or the *Vaidika* termination *am* or its equivalent *dm* (No. 1309):—or the terminations that have the force of *kritivasuch* (i. e. which give the sense of such and such a number of times):—or the terminations *tasi* (equivalent to *tasil*) and *vat* "like," and *ná* or *nān* (V. 2. 27). For example *atah* "hence" (which ends in *tasil*), &c

अन्तेजन्तः । १ । १ । ३६ ।

इदो मान्त एजन्तश्च तदन्तमव्ययम् । स्मारंस्मारम् । जीवसे । पिबथ्ये ।

No. 400.—What ends in a KRIT affix (No. 135) ENDING IN the letter M OR IN ECH is indeclinable. Thus *smāram smāram* "having repeatedly remembered," *jīvase* "to live," *pibadhyai* "to drink," (III. 4. 9.)

क्तातोसुन्कसुनः । १ । १ । ४० ।

एतदन्तमव्ययम् । कृत्वा । उदेतोः । विस्त्रपः ।

No. 401.—What ends in KTWÁ (No. 935) or TOSUN OR KASUN (III. 4. 9.) is indeclinable. Thus *kritvā* "having done," *udetv* "having risen," *visripah* "having spread."

अव्ययीभावश्च । १ । १ । ४१ ।

अधिहरि ।

No. 402.—AND the kind of compound termed *AVYAYÍBHÁVA* (No. 966) is indeclinable. Thus *adhikari* “upon *Hari* or *Vishṇu*.”

अव्ययादाप्सुपः । २ । ४ । ८२ ।

अव्ययादापः सुपश्च लृक् । तत्र शालायाम् । अथ ।

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु ।

वचनेषु च सर्वेषु यत्र व्येति तदव्ययम् ॥

वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोः ।

आपं चैव हलन्तानां यथा वाचा निशा दिशा ॥

अवगाहः । वगाहः । अपिधानम् । पिधानम् ।

इत्यव्ययानि ।

No. 403.—There is elision (*luk*—No. 209) OF *ÁP* (the feminine termination) AND OF *SUP* (the case-affixes) AFTER what is INDECLINABLE. For example, *tatra śáláyám* “in that hall.” Here the indeclinable *tatra* “there” does not take either the feminine termination or a case-affix, although it is equivalent to *tasyám* “in that.” So then “what changes not (*na vyeti*), remaining alike in the three genders, and in all cases, and in all numbers, is what is termed an indeclinable *avyaya*.”

The grammarian *Bháguri* wishes that there shall be elision of the initial *a* of *ava* and *ápi* (No. 48), and that *áp* shall be the termination of all feminine words which would otherwise end in consonants, e. g. *váchá* “speech” (instead of “*vách*”), *niśá* “night” (not *niś*), *díśá* “space” (not *díś*). [But the rule, thus resting on the authority of a single grammarian (see No. 38) is optional.] So we have either *avagdhah* or *vagdhah* “bathing,” *apidhánam* or *pidhánam* “concealment.”

So much for the Indeclinables.



भ्वाद्यः । OF THE VERBS.

लट् । लिट् । लृट् । लृट् । लेट् । लोट् । लङ् । लिङ् । लुङ् । लृङ् ।
एषु पञ्चमो लकारश्चन्द्रोऽभिधीयते ॥

No. 404.—THE terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter *l*. The affixes of each particular tense are denoted by the letter *l* accompanied by certain indicatory letters as follows:—Present LAT, 2nd Preterite LIT, 1st Future LUT, 2nd Future LRIT, Scriptural Imperative LET, Imperative LOT, 1st Preterite LAN, Potential LIN, 3rd Preterite LUN, Conditional LRIN. THE FIFTH AMONG THESE (*viz let*) OCCURS ONLY IN THE VEDAS.

लः कर्मणि च भावे चाकर्मकेभ्यः । ३ । ४ । ६६ ।

लकारः सकर्मकेभ्यः कर्मणि कर्तरि च स्युरकर्मकेभ्यो भावे कर्तरि च ।

No. 405.—Let the letters *L* (above described) be placed after transitive verbs IN denoting THE OBJECT ALSO as well as the agent; AND AFTER INTRANSITIVES IN marking THE CONDITION (i.e. the action itself, which the verb imports), ALSO as well as the agent

[N. B.—The verb itself denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the passive voice of a transitive verb, it marks the object; but, in the passive form of an intransitive verb, the action itself]

वर्तमाने लट् । ३ । २ । १२३ ।

**वर्तमानक्रियावृत्तेर्धातोर्लट् स्यात् । अटविता । उच्चारणसामर्थ्यात्सस्य
नेत्स्वम् । भू सप्तायाम् । कर्तृविवक्षायां भू ल इति स्थिते ।**

No. 406.—Let LAT (No 404) be placed after a verbal root employed IN denoting PRESENT action. The *u* and the *t* (in *lit*) are indicatory. According to No. 155 the *l* also ought to be indicatory—but it is not to be regarded as indicatory here, because nothing (in the grammar) is enounced without a purpose (and no purpose would be served by the elision of this *l*, which therefore remains).

The verb *bhū* “to be” is now to be conjugated. When it is wished to speak of an agent, the case (as far as we have yet seen) standing thus *viz: bhū + l* (we look forward)

तिप्तस्मि सिप्यस्थ निब्वस्-न् ताताऽभ
यासाथान्धमिद्धहिमहिङ् । ३ । ४ । ७८ ।

एतेऽष्टादश लादेशाः स्युः ।

No. 407.—Let these eighteen be the substitutes of *l* (No. 404)—viz.

	<i>Parasmai-pada.</i>			<i>Ātmane-pada.</i>		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
(Lowest.)	TIP	TAS	JHI	TA	ĀTĀM	JHA (he, they, &c.)
(Middle.)	SIP	THAS	THA	THĀS	ĀTHĀM	DHWAM (thou, you, &c.)
(Highest.)	MIP	VAS	MAS	IT	VAHI	MAHĪN (I, we, &c.)

लः परस्मैप-म् । १ । ४ । ९९ ।

लादेशाः परस्मैपदसंज्ञाः स्युः ।

No. 408.—Let the substitutes of *L* (No. 407) be called *PARASM. PADA*—i.e. “words for another.”

[Such are the terminations of a verb the action of which is addressed to another than the agent—i.e. of a transitive verb.]

तङानावात्मनपद- १ । ४ । १०० ।

तद् प्रत्याहारः शानच्कानचो चैतत्संज्ञाः स्युः । पूर्वसंज्ञापवादः ।

No. 409.—Let the set comprised under the technical name *TAN* (i.e. the second set of nine, in No. 407, from *ta* to *mahiñ* inclusive), and *THE TWO* ending in *ĀNA*—viz: the participial affixes *śānach* (No. 883) and *kānach* (No. 880) be called *ĀTMANE-PADA*—i.e. “words for one’s self.” This supersedes (in regard to these affixes) the previous name (derived from No. 408).

[Such are the terminations of a verb the action of which is addressed or reverts to the agent himself—as in the Middle Voice of the Greek.]

अनुदात्तङित आत्मनेपद- १ । ३ । १२ ।

अनुदात्ततो द्वितश्च धातोरात्मनेपदं स्यात् ।

No. 410.—Let the affixes called *ĀTMANE-PADA* (No. 409) be placed *AFTER* a verbal root distinguished (in the catalogue of roots called *Dhatu-pāṭha*) by a GRAVELY ACCENTED INDICATORY VOWEL, OR by AN INDICATORY *N*.

स्वरिताजंतः कर्त्रभिप्राये क्रियाफले । १ । ३ । ७२ ।

स्वरितेति जितश्च धातिरात्मनेपदं स्यात् कर्तृगमिनि क्रियाफले ।

No. 411.—AFTER a verbal root distinguished by AN INDICATORY vowel CIRCUMFLEXLY ACCENTED, OR by AN INDICATORY \acute{r} , WHEN THE (direct) FRUIT OF THE ACTION ACCRUES TO THE AGENT, let there be the *ātmane-pada* affixes.

शेषात् कर्तरि परस्मैपदम् । १ । ३ । ७८ ।

आत्मनेपदनिमित्तहीनाद्वातोः कर्तरि परस्मैपदं स्यात् ।

No. 412.—AFTER THE REST, i. e. after whatever verbal root is devoid of any cause for the affixing of the *ātmane-pada* terminations (Nos. 410 and 411), let THE PARASMAI-PADA affixes be employed IN marking THE AGENT.

तिङ्स्त्रीणि त्रीणि प्रथममध्यमोत्तमाः । १ ।

४ । १०१ ।

तिङ् उभयोः पदयोस्त्रयस्त्रिकाः क्रमादेतत्संज्ञाः स्युः ।

No. 413.—Let THE THREE TRIADS in both the sets (*parasmai-pada* and *ātmane-pada*) OF CONJUGATIONAL AFFIXES (comprised under the generl name of *tiṅ*—a *pratyāhāra* formed of the first and last of them viz. *tip* and *mahin*—No. 407—) be called, in order, the LOWEST, the MIDDLE, AND the HIGHEST (person).

[These, it must be borne in mind, correspond to the 3rd, 2nd and 1st persons of European grammar.]

तान्येनावचनद्विवचनबहुवचनान्येकशः । १ । ४ ।

१०२ ।

लब्धप्रथमादिसंज्ञानि तिङ्स्त्रीणि त्रीणि प्रत्येकमेकवचनादिसंज्ञानि स्युः ।

No. 414.—Let THESE three triads of conjugational affixes, which (No. 413) have received the names of Lowest, &c. be called, (as regards the three expressions in each triad—*tip*, *taṣ*, *jhi*, &c.) SEVERALLY, “THE EXPRESSION FOR ONE” (singular), “THE EXPRESSION FOR TWO” (dual), AND “THE EXPRESSION FOR MANY” (plural).

एषामुपपद समानाधिकरणे स्थानित्यपि

मूलमः । १ । ४ । १०५ ।

तिङ्वाच्यकारकवाचिनि युष्मद्व्यप्रयुज्यमाने ऽप्रयुज्यमाने च मध्यमः ।

No. 415.—WHEN the pronoun YUSHMAD “thou” understood, and ALSO when the same EXPRESSED, IS THE ATTENDANT WORD IN AGREEMENT with the verb, and denotes the agent or object that is signified by the verbal termination, then let the verbal termination be THE MIDDLE (No. 413).

अस्मद्युत्तमः । १ । ४ । १०७ ।

तथाभूतेऽस्मद्युत्तमः ।

No. 416.—WHEN the pronoun ASMA “I” IS in the same circumstances (as *yushmad* in No. 415), then let the verbal termination be THE HIGHEST (No. 413).

शेषे प्रथमः । १ । ४ । १०८ ।

भू ति इति ज्ञाते ।

No. 417.—IN all OTHER CASES (besides those provided for in Nos. 415 and 416), let the verbal termination be THE LOWEST (No. 413).

The expression *bhū + l* (No. 406) having thus become *bhū + ti* (by the substitution directed in No. 407, we look forward).

तिङ् शित् सार्वधातुकम् । ३ । ४ । ११३ ।

तिङः शितश्च धात्वधिकारोक्ता एतत्संज्ञाः स्युः ।

No. 418.—Let the affixes called TIK (No. 413) AND THOSE WITH AN INDICATORY *ś*, which are enounced in the division of the grammar pertaining to verbal roots, be called SĀRVADHĀTUKA (i.e. “applicable to the whole of a radical term.”)

कर्तरि शप् । ३ । १ । ६८ ।

कर्त्रर्थे सार्वधातुके परे धातोः शप् ।

No. 419.—When a *sārvadhātuka* affix (No. 318) follows. SIGNIFYING AND AGENT, let ŚAP be placed after the verbal root. [The *ś* and the *p*, by Nos. 155 and 5, being indicatory there remains *a*, giving *bhū + a + ti*.]

सार्वधातुकार्धधातुकयोः । ७ । ३ । ८४ ।

अनयोः परयोः रिगन्ताङ्गस्य गुणः । अवादेशः । भवति । भवतः ।

No. 420.—WHEN A SĀRVADHĀTUKA (No. 418) OR AN ĀRDNADHĀTUKA affix (No. 436) FOLLOWS, then let *guṇa* (No. 33) be the substitute of an inflective base (No. 152) that ends in *ik*.

Thus *bhū* becomes *bho*, and *av* being substituted by No. 29, we have *bhavati* "he becomes." In like manner *bhavatah* "they two become."

भोऽन्तः । ७ । १ । ३ ।

प्रत्ययावयवस्य कस्यान्तादेशः । अतो गुणे । भवन्ति । भवसि । भवथः । भवथ ।

No. 421.—ANT is the substitute, of the letter *JH* being part of an affix (as in the case of *jhi*—407). By No. 300 the *a* of *ant* supplies the place both of itself and of the preceding *a* of *bhava*—so that we have *bhavanti* "they become." Again—*bhavasi* "thou becomest," *bhavatah* "you two become," *bhavatha* "you become."

अतो दीर्घो यजि । ७ । ३ । १०१ ।

अतोऽङ्गस्य दीर्घो यज्जदौ सार्वधातुके । भवामि । भवावः । भवामः । म भवति । तौ भवतः । ते भवन्ति । त्वं भवसि । युवां भवथः । यूयं भवथ । अहं भवामि । आवां भवावः । वयं भवामः ।

No. 422.—THE LONG vowel shall be the substitute of an inflective base ending in SHORT A, WHEN a *sārvadhātuka* affix (No. 418) beginning with *YAṆ* FOLLOWS. Thus (*bhava + mi =*) *bhavāmi* "I become," *bhavāmah* "we two become," *bhavāmah* "we become."

With the pronouns supplied, the present tense stands thus:—

Sing.	Dual.	Plural.
<i>sa bhavati.</i>	<i>tau bhavatah.</i>	<i>te bhavanti.</i>
<i>tvañ bhavasi.</i>	<i>yuvāñ bhavatah.</i>	<i>yūyāñ bhavatha.</i>
<i>ahañ bhavāmi.</i>	<i>āvāñ bhavāmah.</i>	<i>vayāñ bhavāmah.</i>

परोक्षे लिट् । ३ । २ । ११५ ।

भूतान्प्रत्ययान्परोक्षार्थश्चेर्धातोर्लिट् स्यात् । लस्य तिबादयः ।

No. 423.—Let *LIT* (No. 404) come after a verbal root employed in signifying what took place before the current day and UNPERCEIVED (by the narrator).

Instead of the *l* (of *lit*, the *i* and *t* of which are indicatory), let there be *tip*, &c. (No. 407).

परस्मैपदानां गालतुसुस्थलयुसगाल्वमाः । ४ ।

३ । ८२ ।

लिटस्तिबादीनां गलादयः स्युः । भू अ इति स्थिते ।

No. 424.—Let there be, in the room OF the PARASMAI-PADA affixes, *tip*, &c., substituted for *lit*, *nal*, &c.—viz.

Sing.	Dual.	Plural.
NAL	ATUS	US
THAL	ATHUS	A
NAL	VA	MA

Proceeding to subjoin these affixes, (the *n* and *l* being elided Nos. 148 and 5) the case standing thus—*bhú + a*—we look forward.

भुवो वुग्लुङ्लिटोः । ६ । ४ । ८८ ।

अचि ।

No.—425. Let VUK (of which the *u* and *k* are indicatory) be the augment OF the root BHÚ, WHEN (a substitute for) LUŃ OR LIṬ beginning with a vowel FOLLOWS.

Thus *bhú + a* becomes *bhúv + a*.

लिटि धातेरनभ्यासस्य । ६ । १ । ८ ।

लिटि परेऽनभ्यासधात्ववयवस्यैकाचः प्रथमस्य द्वे स्त आदिभूतादचः परस्य तु द्वितीयस्य । भूव् भूव् अ इति स्थिते ।

No. 426.—WHEN LIṬ FOLLOWS, there are two in the room of the first portion, containing a single vowel, OF AN UNREDUPLICATED VERBAL ROOT: but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it.

Thus *bhúv + a* having become *bhúvbbhúv + a*, we look forward.

पूर्वोऽभ्यासः । ६ । १ । ४ ।

अत्र ये द्वे तयोः ।

No. 427.—Let THE FIRST of those two which are here spoken of (No. 446) be called THE REDUPLICATE (*abhydsa*).

हलादिः शेषः । ७ । ४ । ६० ।

अभ्यासस्यादिर्हलं शिष्यतेऽन्ये हलो नुप्यन्ते ।

No. 428.—Of the reduplicate (No. 427) THE FIRST CONSONANT IS LEFT; the other consonants are elided.

Thus we have *bhūbhūv + a*.

ह्रस्वः । ७ । ४ । ५६ ।

अभ्यासस्याचः ।

No. 429.—In the room of the vowel of the reduplicate there is the SHORT vowel.

Thus we have *bhūbhūv + a*.

भवतेरः । ७ । ४ । ७३ ।

भवतेरभ्यासस्योकारस्य अः स्याल्लिटि ।

No. 430.—When *lit* follows, let there be *ā* instead of the *u* of the reduplicate syllable OF the verb BHŪ.

Thus we have *bhabhūv + a*.

अभ्यासे चर् च । ८ । ४ । ५४ ।

अभ्यासे भलां चरः स्युर्जशश्च । भलां जशः खयां चर इति विवेकः ।

बभूव । बभूवतुः । बभूवुः ।

No. 431.—IN A REDUPPLICATE syllable, let there be ALSO CHAR and *jas* instead of *jhal*:—that is to say—let there be *jas* in the room of *jhas*, and *char* in the room of *khas*—such is the distinction.

Thus *bhabhūv + a* becomes finally *babhūva* “he became.” In the same way *babhūvatuh* (No. 424) “they two became,” *babhūvuh* “they became.”

लिट् च । ३ । ४ । ११५ ।

लिङादेशस्तिङार्धधातुकसंज्ञः ।

No. 432.—AND let a conjugational affix substituted for *LIT* be called *ārdhadhātuka* (No. 436).

आर्धधातुकस्येड्वलादेः । ७ । २ । ३५ ।

बभूविथ । बभूवयुः । बभूव । बभूव । बभूविथ । बभूविम ।

No. 433.—IT is the augment OF AN *ĀRDHADHĀTUKA* affix BEGINNING WITH VAL.

In accordance with No. 103, the *i* (of *it*) is prefixed to the affix—giving *bubhūvitha*, “thou becamest.” Then *babhūvathuh* “you two

became," *babbhūva* "you became," *babhūva* "I become," and again *babbhūviva* (No. 433), "we two became" *babhūvim* "we became."

अनद्यतने लुट् । ३ । ३ । १५ ।

भविष्यत्यनद्यतनेऽर्थे धातुर्लुट् ।

No. 434.—Let *LUṬ* (No. 404) come after a verbal root IN THE SENSE OF what will happen but NOT IN THE COURSE OF THE CURRENT DAY.

स्यतासी लृलुट् । ३ । १ । ३३ ।

धातोरेतौ स्तो लृलुटोः परतः । शबाद्यपवादः । लृ इति लृङ्लृटोर्ब-हणम् ।

No. 435.—WHEN *LRI* AND *LUṬ* FOLLOW, then these two, *SYA* AND *TĀSI*, are the affixes of a verbal root. This supersedes the affix *sap*, &c. (No. 419). Both *lriñ* and *lriṭ* are included in the expression "*lri*"

आर्धधातुकं शेषः । ३ । ४ । ११४ ।

तिङ्शिक्षोऽन्यो धातोरिति विहितः प्रत्यय एतत्संज्ञः स्यात् । इट् ।

No. 436.—Let the remainder, i. e. affixes other than *tiñ* and those with an indicative *ś* (No. 418), subjoined to a verbal root be called *ārdhadhātuka*—(i. e. "belonging to half the verb,"—or to six of the tenses).

The augment *it* here presents itself from No. 433, and the word (through Nos. 420 and 435) attains the form *bhavitās*.

लुटः प्रथम च डारौरसः । ३ । ४ । ८५ ।

डित्त्वसामर्थ्यादभस्यापि टेलोपः । भविता ।

No. 437.—*ḌĀ* *RAU* AND *RAS* are substituted in the room OF the affixes OF THE LOWEST (No. 413) person OF *LUṬ*.

As the presence of *ḍ* as an indicative letter must not be unmeaning, there is elision of the final vowel with what follows it (No. 52), although the word is not one of those called *bhu* (Nos. 185 and 187).

Thus *bhavitās* (from No. 436) becomes *bhavit*, and (with the *ā* derived from the *ḍā* of this rule), *bhavitā* "he will become."

तासस्त्योर्लोपः । ७ । ४ । ५० ।

सादौ प्रत्यये ।

No. 438.—There is ELISION OF TÁS (No. 435) AND of the verb AS, when an affix beginning with *s* follows.

रि च । ७ । ४ । ५१ ।

रादौ प्रत्यये तथा । भवितारौ । भवितारः । भवितारि । भवितार्यः । भवितार्य । भवितारिम् । भवितार्यः । भवितार्यः । भवितार्यः ।

No. 439.—AND so (as directed in No. 438) WHEN an affix beginning with R FOLLOWS.

Thus we have (No. 437) *bhavitarau* "they two will become," *bhavitarah* "they will become," *bhavitāsi* "thou wilt become," *bhavitāstha* "you two will become," *bhavitāstha* "you will become," *bhavitāsmi* "I will become," *bhavitāsvah* "we two will become," *bhavitāsmah* "we will become."

लट् शेषे च । ३ । ३ । १३ ।

भविष्यदर्थः कृतात् लट् क्रियार्थायां क्रियायां सत्यामसत्यां वा । स्यः । इट् । भविष्यति । भविष्यतः । भविष्यन्ति । भविष्यसि । भविष्यथः । भविष्यथ । भविष्यामि । भविष्याथः । भविष्यामः ।

No. 440.—AND IN THE REMAINING CASES, i. e. whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No. 903)—let LṚṬ come after a verbal root employed in the sense of the future (indefinite or 2nd).

The augment *syā* being obtained from No. 435, and *it* from No. 433, and the *s* being change to *sh* by No. 169, we have *bhavishyati* "he will become," *bhavishyatah* "they two will become," *bhavishyanti* "they will become," *bhavishyasi* "thou wilt become," *bhavishyathah* "you two will become," *bhavishyatha* "you will become," *bhavishyāmi* "I will become," *bhavishyāvah* "we two will become," *bhavishyāmah* "we will become."

लोट् च । ३ । ३ । १६२ ।

विध्याद्यर्थेषु धातोर्लोट् ।

No. 441.—AND let LṚṬ (No. 404) come after a verbal root in the sense of command, &c.

आशिषि लि लोटो । ३ । ३ । १७३ ।

No. 442.—IN the sense of BENEEDICTION, LṚṆ AND LṚṬ are employed,

यद्: । ३ । ४ । ८६ ।

लोट इकारस्य उः । भवतु ।

No. 443.—Let there be U instead OF the I of an affix substituted for *loṭ* (No. 441). Thus *bhavatu* "let him become."

तु प्रोस्तातडाशिष्यन्यतरस्याम् । ७ । १ । ३५ ।

आशिषि तुह्योस्तातड् वा । परत्वात् सर्वोदेशः । भवतात् ।

No. 444.—IN BENEDICTION *TÁTAÑ* IS OPTIONALLY the substitute OF TU (No. 443) AND HI (No. 447).

The affix, though containing an indicatory-*ñ* (No. 59), takes the place of the whole of the original affix, because it is ruled that No. 48, which is subsequent to No. 59 in the order of the *Ashṭādhyāyī*, shall here take effect (by No. 132). Thus *bhavatát*, "may he become."

लोटे लवत् । ३ । ४ । ८५ ।

लोटस्तामादयः सलोपः ।

No. 445.—Let the treatment OF *LOṬ* (No. 441) be LIKE that of *LAÑ* (No. 456,) and so let there be the substitution of *tám*, &c., (No. 446) and the elision of *s* (No. 455).

त प्रस्थामपां तान्तन्तामः । ३ । ४ । १०१ ।

द्वित्वतुर्णां तामादयः । भवताम् । भवन्तु ।

No. 446.—Let *tám*, &c., i. e. *TÁM*, *TAM*, *TA*, AND *AM*, be instead of the four substitutes, viz. *TAS*, *THAS*, *THA*, AND *MIP*,—of any *l* which has an indicatory *ñ* (viz., *lañ*, *liñ*, *luñ*, and *lriñ*). Thus *bhavatám* (No. 445) "let the two become," *bharantu* "let them become."

सेर्ह्यपिच्च । ३ । ४ । ८७ ।

लोटे: सेर्हि: सोऽपिच्च ।

No. 447.—Instead OF the *SI*, substituted for *loṭ*, there is *HI*—AND this has NOT THE INDICATORY *P* (of the *sip*).

अतो हे: । ६ । ४ । १०५ ।

लुक् । भव । भवतात् । भवतम् । भवत ।

No. 448.—Let there be elision (*luk*—No. 209) OF *HI* (No. 447) AFTER what ends in SHORT A. Thus *bhava* or (No. 444) *bhavatát* "be thou," or "mayst thou become," *bhavatam* "do you two become," *bhavata* "become ye."

मेर्निः । ३ । ४ । ८६ ।

लोटः ।

No. 449.—NI is the substitute OF MI in the room of *lot*.

आडुत्तमस्य पिच्च । ३ । ४ । ९२ ।

लोडुत्तमस्याट् पिच्च । हिन्योरुत्वं न । इकारोच्चारणसामर्थ्यात् । भवानि ।

No. 450.—AT is the augment of the affixes OF THE HIGHEST person substituted in the room of *lot*, AND the termination is as if it had AN INDICATORY P.

The *hi* (No. 447) and *ni* (No. 449) do not undergo the change to *a* (by No. 443)—because in that case the enouncing of the *i* in these two substitutes would be unmeaning. Thus we have *bhavāni* “may I become”—(No. 103).

ते प्राग्धातोः । १ । ४ । ८० ।

ते गत्युपसर्गसंज्ञका धातोः प्रागेव प्रयोक्तव्याः ।

No. 451.—THESE particles, termed *gati* (No. 222) and *upasarga* No. 47) are to be employed BEFORE THE VERBAL ROOT—(that is to say, they are prefixes).

आनि लोट् । ८ । ४ । १६ ।

उपसर्गस्याचिमित्तात् परस्य लोडादेशस्यानीति नस्य खः स्यात् ।
प्रभवानि ।

No. 452.—Let there be a cerebral *n* in the room of the dental *n* of ANI (Nos. 449 and 450), the substitute OF LOT, when it follows a letter competent to cause such a change (No. 157) standing in an *upasarga*. Thus, in consequence of the *r* in *pra*, we have *prabhavāni* “let me prevail.”

दुरः षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्यः ॥ दुःस्थितिः । दुर्भवानि ।

No. 453.—“IT SHOULD BE STATED THAT DUR (No. 48) IS FORBIDDEN TO SUPPORT THE CHARACTER OF AN UPASARGA. IN SO FAR AS REGARDS THE CHANGING (of *s* and *n*) TO SH AND N.” Thus we have, without change, *duhsthiti* “ill fortune,” and *durbhavāni* “may I be unhappy.”

अन्तःशब्दस्याङ्गिविधिवत्त्वरूपसर्गत्वं वाच्यम् ॥ अन्तर्भवानि ।

No. 454.—“IT SHOULD BE STATED THAT THE WORD ANTAR SUPPORTS THE CHARACTER OF AN UPASARGA (No. 452), SO FAR AS REGARDS THE RULES FOR AÑ (III-3-104) AND KI (No. 917) AND THE CHANGE OF *n* TO a cerebral *ṇ*.” Hence *antarbhavāṇi* “may I be within.”

नित्यं ङितः । ३ । ४ । ६६ ।

सकारान्तस्य ङिदुत्तमस्य नित्यं लोपः । अलोऽन्यस्येति सलोपः । भवाव । भवाम ।

No. 455.—There is ALWAYS elision of an affix of the Chief person substituted in the room OF THAT *l* WHICH HAS AN INDICATORY *ñ*, provided it end in *s*. By No. 27 the elision is only of the *s*, the final letter. By No. 445 this rule applies to the case of *lot*—so that we have *bhavāva* “may we two become,” and *bhavāma* “may we become.”

अनद्यतने लङ् । ३ । २ । १११ ।

अनद्यतनभूतार्थवृत्तेर्धातोर्लङ् ।

No. 456.—Let LAÑ (No. 404) come after a verbal root employed IN THE SENSE OF past BEFORE the commencement of THE CURRENT DAY.

लुङ्लङ्लङ्ङ्व् दत्तः । ६ । ४ । ७१ ।

एष्वङ्गस्याट् ।

No. 457.—AT ACUTELY ACCENTED, is the augment of the inflective base, WHEN LUN (No. 468), LAÑ (No. 456), AND LRIÑ (No. 476) FOLLOW. According to No. 103, this augment is one to be prefixed.

इतश्च । ३ । ४ । १०० ।

ङितो लस्य परस्मैपदमिकारान्तं यत् तस्य लोपः । अभवत् । अभवताम् । अभवन् । अभवः । अभवतम् । अभवत । अभवम् । अभवाव । अभवाम ।

No. 458.—AND there is elision of that *parasmaipada* affix (No. 408) ending in *i* (viz. *ti*, *anti*, *si*, and *mi*), which is the substitute of an *l* distinguished by an indicatory *ñ*. Thus *abhavat* “he became,” *abhavatām* (No. 446) “they two became,” *abhavan* (No. 26) “they became,” *abhavaḥ* (Nos. 124 and 111) “thou becamest,” *abhavatam* (No. 446) “you two became,” *abhavata* (No. 446) “you became,” *abhavam* (No. 446) “I became,” *abhavāva* (No. 455) “we two became,” *abhavāma* “we became.”

विधिनिमन्त्रणामन्त्रणाधाष्टसंप्रत्ययाने
लिङ् । ३ । ३ । १६१ ।

एष्वर्षेषु धातोर्लिङ् ।

No. 459.—Let LIṆ (No. 404) come after a verbal root IN these senses, viz. COMMANDING, DIRECTING, INVITING, EXPRESSION OF WISH, ENQUIRING, AND ASKING FOR.

यासुट् परस्मैपदेषूदात्तो ङिञ्च । ३ । ४ । १०३ ।

लिङः परस्मैपदानां यासुडागमो ङिञ्च ।

No. 460.—WHEN THE PARASMAIPADA SUBSTITUTES of *liṇ* FOLLOW, then YĀSUṬ (No. 103) ACUTELY ACCENTED is their augment, AND the termination is regarded as HAVING AN INDICATORY Ṇ.

लिङः सलोपोऽनन्त्यस्य । ७ । २ । ७६ ।

सार्वधातुकलिङोऽनन्त्यस्य सस्य लोपः । इति प्राप्ते ।

No. 461.—There is ELISION OF THE S, NOT being FINAL, of a *sārvadhātuka* substitute (No. 418) OF LIṆ.

This having presented itself, we look forward.

अतो येयः । ७ । २ । ८० ।

अतः परस्य सार्वधातुकावयवस्य यास् इत्यस्येय् । गुणः ।

No. 462.—IY is substituted in the room of *yās* (No. 460) being part of a *sārvadhātuka* affix coming AFTER what ends in SHORT A.

Thus we have *bhava + iy + t* (No. 458); and, substituting *guṇa*, *bhavye + t*.

लोपो व्योर्वलि । ६ । १ । ६६ ।

भवेत् । भवेताम् ।

No. 463.—There is ELISION OF V AND Y, when VAL (i. e. any consonant except *h* or *y*) FOLLOWS. Thus we have *bhavet* “he may become,” *bhavetdm* (No. 446) “they two may become.”

भेर्जुस् । ३ । ४ । १०८ ।

लिङः । भवेयुः । भवेः । भवेताम् । भवेत । भवेयम् । भवेव । भवेम ।

No. 464.—Instead OF JHI in the room of *liṇ*, there shall be JUS

(No. 149). Thus *bhaveyuh* (No. 462) "they may become," *bhaveh* (No. 458) "thou mayst become," *bhavetam* (No. 446) "you two may become," *bhaveta* "you may become," *bhaveyam* "I may become," *bhaveva* (No. 455) "we two may become," *bhavema* "we may become."

लिङाशिषि । ३ । ४ । ११६ ।

आशिषि लिङस्तिङार्धधातुकसंज्ञः स्यात् ।

No. 465.—WHEN THE SENSE IS THAT OF BENEDICTION, let a termination of the set called *tiñ* (No. 413) substituted in the room OF LIN be termed *ārdhadhātuka*.

किङाशिषि । ३ । ४ । १०४ ।

आशिषि लिङो यासुट् कित् । स्क्रोः संयोगोऽप्येति सलोपः ।

No. 466.—WHEN THE SENSE IS THAT OF BENEDICTION, then *yásuṭ*, the augment of *liñ* (No. 460), is as if it were DISTINGUISHED BY AN INDICATORY K.

The *s* of *yás* (*yásuṭ*) is elided before *tip*, according to No. 337.

किति च । १ । १ । ५ ।

गित्किङ्किङिमित्ते इत्तच्छणे गुणवृद्धी न स्तः । भूयात् । भूयास्ताम् । भूयासुः । भूयाः । भूयास्तम् । भूयास्त । भूयासम् । भूयास्व । भूयास्म ।

No. 467.—AND there are not *guṇa* and *vṛiddhi*, when indicated by the term "*ik*," IF THAT which would otherwise cause the change WAS AN INDICATORY *g*, OR *k*, OR *ñ*.

According to No. 466, the augment *yásuṭ* (which otherwise, according to No. 420, would have caused the substitution of *guṇa* in the room of the *u* of *bhú* which is "*ik*,") is to be regarded as having an indicative *k*—so that we have *bhúyát* (No. 458) "may he become," *bhúyástām* (No. 446) "may they two become," *bhúyātañ* (No. 464) "may they become," *bhúyāh* (No. 337) "mayst thou become," *bhúyástam* "may you two become," *bhúyāsta* "may you become," *bhúyāsam* "may I become," *bhuyāsua* "may we two become," *bhúyāsmā* "may we become."

लुङ् । ३ । २ । ११० ।

भूताद्यं धातुर्लुङ् स्यात् ।

No. 468.—Let LUN (No. 404) come after a verbal root in the sense of what is past (indefinitely).

माङि लुङ् । ३ । ३ । १७५ ।

सर्वे-कारापवादः ।

No. 469 —WHEN (the prohibitive particle) MĀN IS EMPLOYED, then let there be LUN. This sets aside all the other tenses.

नेत्तर लङ् च । ३ । ३ । १७६ ।

स्मोत्तरं माङि लङ् स्याच्चात्तुङ् ।

No. 470.—AND WHEN *it* (viz. *mān*—No 469) IS FOLLOWED BY SMA, there may be LAN. By the word “and,” it is signified that *luṅ* (No. 469) is equally admissible.

For examples, see No. 475.

च्लि लुङि । ३ । १ । ४३ ।

शबाद्यपवादः ।

No. 471.—WHEN LUN FOLLOWS, let CHLI be added to the verbal root. This sets aside *ap* (No. 419) and the like.

स्त्रेः सिच् । ३ । १ । ४४ ।

रचावितो ।

No. 472.—Instead OF CHLI (No. 471), let there be SICH. The *and ch* in *sich* are indicatory.

गातिस्थाघुपाभूभ्यः सिचः परस्मैपदेषु । २ । ४ । ७७ ।

लुक् । गापाविहेषादेशपिबती रक्षेते ।

No. 473.—WHEN THE PARASMAIPADA affixes COME AFTER the verbal roots GĀ, STHĀ “to stand,” the six called GHU (No. 662), PĀ & BHU there is elision (*luk*—No. 209) OF SICH (No. 472) The roots *gā* and *pā* are here severally taken in the sense of the verb in “to go,” and of *pā* “to drink” (not “to praise,” and “to protect”).

भूसुबोस्तिङि । ७ । ३ । ८८ ।

भूसु इतयोः सार्वधातुके तिङि गुणो न । अभूत् । अभूताम् । अभूवन् । अभः । अभूतम् । अभत् । अभूवम् । अभूव । अभूम ।

No. 474.—WHEN A *sārvadhātuka* TENSE-AFFIX comes AFTER these two, BHÚ “to become,” AND SHÚ “to bring forth,” *guṇa* is not substituted (by No. 420). Thus we have *abhūt* (Nos. 457 and 458) “he became,” *abhūtām* (No. 446) “they two became,” *abhūvan* (No. 425) “they became,” *abhūh* “thou becamest,” *abhūtām* “you two became,” *abhūta* “you became,” *abhūvam* “I became,” *abhūva* “we two became,” *abhūma* “we became.”

न माह्योगे । ६ । ४ । ७४ ।

अहाटो न स्तः । मा भवान् भूत् । मा स्म भवत् । मा स्म भूत् ।

No. 475.—WHEN the verb is IN CONJUNCTION WITH the prohibitive particle MĀŚ, the augments *aṭ* (No. 457) and *āt* (No. 478) are NOT taken. Thus *mā bhavān bhūt* “may you, Sir, not become,” *mā sma bnavat* (No. 470) “may he not become,” *mā sma bhūt* “may he not become.”

लिङ्निमित्ते लृङ् क्रियातिपत्तौ । ३ । ३ । १३६ ।

हेतुहेतुमद्वावादे लिङ्निमित्तं तत्र भविष्यत्यर्थं लृङ् क्रियाया अनि-
ष्यत्तौ गम्यमानायाम् । अभविष्यत् । अभविष्यताम् । अभविष्यन् । अभविष्यः ।
अभविष्यतम् । अभविष्यत । अभविष्यम् । अभविष्याव । अभविष्याम । सुवृ-
ष्टिश्चेदभविष्यत् तदा सुभित्तमभविष्यत् । इत्यादि ज्ञेयम् । अत सातत्यग-
मने । २ । अतति ।

No. 476.—WHERE THERE IS REASON, such as the relation of cause and effect, FOR affixing, LIṆ (No. 459), there let LRİṆ (No. 404) be affixed, WHEN THE NON-COMPLETION OF THE ACTION is to be understood.

This tense (the conditional) takes the following form *abhavishyat* (Nos. 457, 420, 435, 433, 169, and 458), “he would become,” *abhavishyatām* (No. 446) “they two would become,” *abhavishyan* “they would become,” *abhavishyah* “thou wouldst become,” *abhavishyatam* “you two would become,” *abhavishyata* “you would become,” *abhavishyam* “I would become,” *abhavisyava* “we two would become,” *abhavishyāma* “we would become.”

“If there had been good rain, then there would have been plenty of food;”—or “If there were to be good rain, then there would be plenty of food;”—to apprehend the force of the conditional, let thi and the like sentences be understood.

[In these renderings, let it be observed, there is an eye to the "non-completion of the action"—that is to say, it is implied that there was *not* good rain, nor consequent plenty:—or that the occurrence of good rain is dubious, and the desirable consequence equally so.]

The verb *at*, "to go on continuously," (which, in the catalogue of roots, is written *ata*—with a supernumerary or indicatory letter termed *an. anubandha*) is next to be conjugated:—*atati* (No. 419) he goes."

अत आदेः । ७ । ४ । ७० ।

अभ्यासस्यादेरतो दीर्घः स्यात् । आत । आततुः । आतुः । आतिथ ।
आतयुः । आत । आत । आतिथ । आतिम । अतिता । अतिष्यति । अततु ।

No 477.—Let there be a long vowel in the room OF SHORT A INITIAL in a reduplicate (No. 427) Thus, in the 2nd pret., we have *āta* (No. 424) "he went," *ātatah* "they two went," *ātuh* "they went," *ātitha* (No. 433) "thou wentest," *ātathuh* "you two went," *āta* "you went," *āta* "I went," *atīva* "we two went," *ātīma* "we went."

In the 1st fut. we have *atitū* (No 437) "he will go," 2nd fut. *atishyati* (No. 440) "he will go," and imp. *atatu* (No 443) "let him go."

आडजादीनाम् । ६ । ४ । ७२ ।

अजादेरङ्गस्याट् लुङ्लङ्लुङ् । आतत् । अतेत् । अत्यात् । अयास्ताम् ।
लुङि सिचि इडागमे कृते ।

No 478.—Let *āt* be the augment OF WHAT inflective bases BEGIN WITH A VOWEL, when *luñ*, *lañ*, or *lriñ* follows. Thus we have 1st pret *atāt* "he went," potential—*atet* (No. 463) "he may go," benedictive *atyāt* (No. 467) "may he go" *atyāstām* "may they two go."

When *luñ* (No. 468) is affixed, and *sich* (No 472) follows, and the augment *it* (No. 433) has been attached—we look forward.

अस्तिसिचोऽपृक्ते । ७ । ३ । ६६ ।

विद्यमानात् सिचोऽस्तेष्व परस्यापृक्तस्य हल ईडागमः ।

No. 479.—Let *it* be the augment OF AN AFFIX CONSISTING OF A SINGLE (No. 199) *consonant* coming AFTER *SICH* actually present (unelided) OR AFTER the verb AS "to be,"

इट ईटि । ८ । २ । २८ ।

इटः परस्य सस्य लोपः स्यादीटि । सिञ्जलोप एकादेशे सिद्धो वाच्यः ।
आतीत् । आतिष्ठाम् ।

No. 480.—WHEN IT (No. 479) FOLLOWS, let there be elision of *s* coming AFTER IT (No. 433).

[This elision of *s* (*sich*), being directed by a rule in one of the last three chapters of the grammar (No. 39), is not recognised by No. 479— which therefore acts as if the *sich* were positively present.] “It should be stated that the elision of *sich* is recognised as having taken place, in the case where a single substitute comes” (in the room of more than one element; as, for instance, when long *i* comes, by No. 55, in the room of *i + i*): so that we have *āti + it = ātīt* “he went,” *ātishṭām* (Nos. 446, 169, and 78) “they two went.”

सिञ्जभ्यस्तविदिभ्यश्च । ३ । ४ । १०६ ।

सिञ्जोऽभ्यस्ताद्विदेश्च परस्य हित्संबन्धिने भेजुस् । आतिबुः । आतीः ।
आतिष्टम् । आतिष्ट । आतिषम् । आतिष्व । आतिष्म । आतिष्यत् । विधु
गत्याम् । ३ ।

No. 481.—Let there be *jus* instead of *jhi* belonging to a tense designated by an *l* (No. 404) with indicatory *n*, when it comes AFTER SICH (No. 472) OR A REDUPLICATED verb, OR the root VID “to know” Thus *ātishuh* “they went,” *ātīh* (Nos. 479 and 480) “thou wentest,” *ātishṭam* “you two went,” *ātishṭa* “you went,” *ātisham* “I went,” *ātishwa* “we two went,” *ātishma* “we went.”

Conditional—*ātishyat* (No. 476) “he would go.” The verb *shidh* (*shidhu*) “to go” is next to be conjugated.

ह्रस्वं लघु । १ । ४ । १० ।

No. 482.—Let a SHORT vowel be termed “LIGHT” (*laghu*)

संयोगे गुरु । १ । ४ । ११ ।

संयोगे परे ह्रस्वं गुरु ।

No. 483.—WHEN a CONJUNCT consonant FOLLOWS, let a short vowel be termed “HEAVY” (*guru*).

दीर्घं च । १ । ४ । १२ ।

गुरु स्यात् ।

No. 484.—AND let a LONG vowel be termed “heavy” (*guru*)

उपसर्गस्याविमितात् परस्य नेर्णा गदादिषु परेषु । प्रणिगदात् ।

No. 487.—Let cerebral *n* be the substitute of the dental *n* OF the prefix NI, following a cause for such change (No. 157) standing in an *upasarga* (No. 47), WHEN the verbs *gad*, &c. FOLLOW—these being GAD “to speak,” NAD “to be happy,” PAT “to fall,” PAD “to go,” the verbs termed GHU (No. 662), MÁ “to measure,” SHO “to destroy,” HAN “to kill,” YA “to go,” VÁ “to blow,” DRÁ “to flee,” PSÁ “to eat,” VAP “to weave,” VAH “to bear,” SAM “to be tranquil,” CHI “to collect,” AND DIH “to anoint.” Thus we have *pranigadati* “he speaks loudly.”

कुहोश्चुः । ७ । ४ । ६२ ।

अभ्यासकवर्गहकारयोश्चवर्गादेशः ।

No. 488.—Let a letter of THE PALATAL CLASS be the substitute OF a letter of THE GUTTURAL CLASS, OR OF H, in a reduplicate (No. 427).

अत उपधायाः । ७ । २ । ११६ ।

वृद्धिः स्याज्जिति शिति च प्रत्यये । जगाद । जगदतुः । जगदुः । जगद्विष । जगदथुः । जगद ।

No. 489.—Let there be *vṛiddhi* in the room OF A PENULTIMATE SHORT A, when an affix, distinguished by an indicatory *n̄* or *n*, follows. Thus we have in the 2nd pret. *jagáda* (Nos. 488 and 424) “he spoke,” *jagadatuḥ* “they two spoke,” *jagaduh* “they spoke,” *jagaditha* (No. 433), “thou spokest,” *jagadathuh* “you two spoke,” *jagadu* “you spoke.”

गालुत्तमो वा । ७ । १ । ६१ ।

शित् स्वत् । जगाद । जगद । जगद्विष । जगदिम । गदिता । गद्विष्यति । गदतु । जगदत् । गदेत् । गद्यात् ।

No. 490.—Let NAL (No. 424), the termination of THE HIGHEST person (No. 416), be OPTIONALLY regarded as having indicatory *n*. Thus we have either *jagáda* or *jagada* “I spoke,” *jagadiva* “we two spoke,” *jagadima* “we spoke.” In the 1st fut. *gaditá* (No. 437) “he will speak,” 2nd fut. *gadishyati* (No. 440) “he will speak,” imp. *gadatu* (No. 443) “let him speak,” 1st pret. *agadat* (No. 458) “he spoke,” pot. *gadet* (No. 463) “he may speak,” benedictive *gadyát* (No. 467) “may he speak.”

अतो हलादेर्लघोः । ७ । २ । ७ ।

हलादेर्लघोर्ध्वद्विवडादौ परस्मैपदे सिचि । अगादीत् । अगदीत् । अग-
दिष्यत् । एतद्व्यक्ते शब्दे । ७ ।

No. 491.—Let *vriddhi* be optionally the substitute OF a "LIGHT" A (No. 482) PRECEDED BY A CONSONANT, when *sich* follows, and a *parasmaipada* affix preceded by the augment *it* (No. 433). Thus we have, 3rd pret. *agádīt* or *agadīt* (No. 480) "he spoke," cond. *agadish-yat* (No. 476) "he would speak."

The verb *ṇad* (*ṇadu*) "to sound inarticulately" is next to be conjugated.

णो नः । ६ । १ । ६५ ।

धात्वादेशस्य नः । णोपदेशास्त्वनर्दनाटिनाग्राधन्वनक्कनृनृत्तः ।

No. 492.—Let there be dental *n* in the room OF cerebral *ṇ* initial in a root.

With the exception of *ṇad* "to sound," *ṇat* "to dance," *ṇáth* "to beg," *ṇádh* "to beg," *ṇand* "to thrive," *ṇakk* "to destroy," *ṇri* "to lead," and *ṇrit* "to dance," all the verbs that begin with *n* have a cerebral *ṇ* in the original enunciation.

उपसर्गादसमासेऽपि णोपदेशस्य । ८ । ४ । १४ ।

उपसर्गस्याविमित्तात् परस्य णोपदेशस्य धातिर्नस्य णः । प्रणदति । प्रणि-
नदति । नदति । ननाद ।

No. 493.—Let cerebral *ṇ* be the substitute of the dental *n* OF WHAT root HAS cerebral *ṇ* IN ITS ORIGINAL ENUNCIATION, when it comes AFTER a cause of such change standing in AN UPASARGA (No. 452), EVEN THOUGH THE COMPOUND BE NOT A SAMÁSA (No. 961). Thus we have *praṇadati* "he shouts," *praṇinadati* (No. 487) "he shouts."

The simple verb is conjugated thus:—*ṇadati* "he sounds," *ṇanáda* "he sounded."

अत एकहल्मध्येऽनादेशादेर्लिटि । ६ । ४ । १२० ।

लिङ्गिमित्तादेशादिकं न भवति यदङ्गं तदवयवस्यासंयुक्तहल्मध्येऽस्यस्यात
एत्थमभ्यासलोपश्च किति लिटि ।

No. 494.—WHEN a substitute of *LIṬ*, regarded as having an indicative *k* (No. 486), FOLLOWS, then there shall be the substitution of *e* in the room OF SHORT *A*, standing BETWEEN SIMPLE CONSONANTS, which forms a part OF WHAT inflective base DOES NOT BEGIN WITH A SUBSTITUTE (in the room of the letter of reduplication—No. 488—) caused by *liṭ*; and there shall be elision of the reduplicate.

यलि च सेटि । ६ । ४ । १२१ ।

प्रागुक्तं स्यात् । नेदिथः । नेदथुः । नेद । ननाद । ननद । नेदिथ्र ।
नेदिम । नदिता । नदिष्यति । नदतु । अनदत् । नदेत् । नद्यात् । अनादीत् ।
अनदीत् । अनदिष्यत् । टुनदि समृद्धौ । ८ ।

No. 495.—AND WHEN *THAL* (No. 424) FOLLOWS WITH *IT*, (No. 433), let what is mentioned above (No. 494) take place.

Thus—*neditha* “thou didst sound,” *nedathruh* “you two did sound,” *nedu* “you did sound,” *nanāda* or *nanady* (No. 490) “I did sound,” *nedira* “we two did sound,” *nedima* “we did sound,”—*naditā* “he will sound,” *nadishyati* “he will sound,” *nadatu* “let him sound,” *anadat* “he sounded,” *nadet* “he may sound,” *nadyāt* “may he sound,” *anādīt* or *anudīt* (No. 491) “he sounded, *anadishyat* “he would sound.”

The verb *nand* “to thrive” is next to be conjugated. In the original enunciation this root appears in the form of *ṭunadi*.

आदिर्जिदुडवः । १ । ३ । ५ ।

उपदेशे धातिराख्या एते रतः स्युः ।

No. 496.—Let *NI* AND *TU* AND *DU*, INITIAL in a root in its original enunciation (in the catalogue of roots) be indicative.

दितो जुम् धातोः । ७ । १ । ५८ ।

तन्दति । ननन्द । नन्दिता । नन्दिष्यति । नन्दतु । अनन्दत् । नन्देत् ।
नन्द्यात् । अनन्दीत् । अनन्दिष्यत् । अर्च पूजायाम् । ९ । अर्चति ।

No. 497.—Let *NUM* be the augment OF A ROOT WHICH HAS AN INDICATORY SHORT *I* (as *ṭunadi* has). As the augment has an indicative *m* (No. 265), it is subjoined to the last vowel—and thus we have *nandati* “he thrives,” *nananda*, “he throve,” *nanditā* “he will thrive,” *nandishyati* “he will thrive,” *nandatu* “let him thrive,” *anandat* “he throve,” *nandet* “he may thrive,” *nandyāt* “may he thrive,” *anandīt* “he throve,” *anandishyat* “he would thrive.”

The verb *arch* (*archa*) "to worship" is next conjugated :—*archutī* he worships."

तस्मान्नुङ् द्विहलः । ७ । ४ । ७१ ।

द्विहलो धातोर्दीर्घाभूतात् परस्य नुट् स्यात् । आनर्च । आनर्चतुः । अर्चिता । अर्चिष्यति । अर्चतु । अर्चत् । अर्चत् । अर्चत् । अर्च्यत् । अर्चात् । अर्चात् । अर्चात् । अर्चिष्यत् । व्रज गतौ । १० । व्रजति । वज्राज । व्रजिता । व्रजिष्यति । व्रजतु । अव्रजत् । व्रजेत् । व्रज्यात् ।

No. 498.—Let *NUṬ* be augment (of the short *a*) OF what root contains A DOUBLE CONSONANT, AFTER THAT lengthened (reduplicate derived from No. 477). Thus we have *ánarcha* (No. 103) "he worshipped," *ánarchatuh* "they two worshipped," *architā* "he will worship," *archisyati* "he will worship," *archutu* "let him worship," *árchut* (No. 478) "he worshipped," *archet* "he may worship," *archyát* "may he worship," *árchit* "he worshipped," *archishyat* "he would worship."

The verb *vraj* (*vraja*) "to go" makes *vrajati* "he goes," *vavraja* (No. 428) "he went," *vrajitā* "he will go," *vrajishyati* "he will go," *vrajatu* "let him go," *avrajat* "he went," *vrajat* "he may go," *vrajyát* "may he go."

वदव्रजलन्तस्याद्यः । ७ । २ । ३ ।

एषामवो वृद्धिः सिचि परस्मैपदेषु । अव्राजतीत् । अव्रजिष्यत् । कटे वर्षावराणयोः । ११ । कटति । चकाट । कटिता । कटिष्यति । कटतु । अकटत् । कटेत् । कट्यात् ।

No. 499.—Let *vṛiddhi* (without the option allowed by No. 491) be the substitute, OF THE VOWEL OF these—viz. *VAD* "to speak," *VRAJ* "to go," AND OF WHAT inflective base ENDS IN A CONSONANT, when *sich* (No. 472) follows, and the *parasmaipada* affixes. Thus *avrájít* "he went," *avrajishyat* "he would go."

The verb *kaṭ* (*kaṭe*) "to rain or to appear" makes *kaṭati* "it rains," *chakāṭa* (No. 488) "it rained," *kaṭitā* "it will rain," *kaṭishyati* "it will rain," *kaṭatu* "let it rain," *akaṭat* "it rained," *kaṭet* "it may rain," *katyát* "may it rain."

हृम्यन्तस्य श्वसजागृणिश्व्योदेताः । ७ । २ । ५ ।

हमयान्तस्य लृषादेर्यन्तस्य श्वयतेरेदितश्च वृद्धिर्नडादौ सिचि । अकटीत् । अकटिष्यत् । कृप् रवणे । १२ ।

No. 500.—*Ṛiddhi* (No. 499) shall not be the substitute OF WHAT ENDS IN H, or M, or Y, NOR OF the roots KSHAṆ “to kill,” ŚWAS “to breathe,” JĀGRĪ “to wake,” NOR OF those ending with the affix ṆĪ (No. 747), NOR OF ŚWĪ “to increase,” NOR OF WHAT root IS DISTINGUISHED BY AN INDICATORY E, when *sich*, preceded by the augment *iṭ* (No. 433), follows. Thus *kate* makes *akatiṭ* “it rained,” *akatiṣhyat* “it would rain.”

The verb *gup* (*pupū*) “protect” is next to be conjugated.

गुपूधूपविच्छिपणिपनिभ्य आयः । ३ । १ । २८ ।
स्वार्थे ।

No. 501.—The affix *ÁYA* comes AFTER *GUP* “to protect,” *DHÚP* “to heat,” *VICHCHH* “to approach,” *PAṆ* “to praise,” AND *PAN* “to praise”—their sense remaining unaffected by it.

सनाद्यन्ता धातवः । ३ । १ । ३२ ।

**सनादयः कर्मणिङन्ताः प्रत्यया अन्ते येषां ते धातुसंज्ञकाः । धातुत्वा-
ल्लडादयः । गोपायति ।**

No. 502.—Let those words be called *DHÁTU* (i.e. verbal roots,) AT THE END OF WHICH ARE THE (twelve) AFFIXES BEGINNING WITH *SAN* (III. 1. 5.) and ending with *niṇ*, which occurs in the aphorism III. 1. 30. (No. 560). Since the words so ending are considered as roots, they take the tense-affixes *laṭ*, &c. The affix *áya* (No. 501) being one of the twelve, we have *gopáyati* “he protects.”

आयादय आर्धधातुके वा । ३ । १ । ३१ ।

आर्धधातुकविवक्षायामायादयो वा स्युः ।

No. 503.—When it is desired to express one's self WITH AN *ÁRDHA-DHÁTUKA* affix, let *ÁYA* AND THOSE THAT FOLLOW IT (in the list of twelve—No. 502), viz: *íyaṇe*, III. 1. 29., and *niṇ* (No. 560), be OPTION-ALLY affixed.

कास्यनेकाच आम् वक्तव्यः ॥ लिटि । आस्कासोरामविधानान्मस्य नेत्त्वम् ।

No. 504.—“*ÁM* SHOULD BE MENTIONED as the affix OF the verb *KÁS* ‘to shine,’ AND OF WHAT verb HAS MORE THAN ONE VOWEL,” when *liṭ* follows.

That the *m* of this affix is not indicative is ascertained by the direction that *ám* shall be applied to *ás* “to sit,” and *kás* “to shine,” (its application to which would be useless if the *m* were indicative:—see Nos. 265 and 55).

अतो लोपः । ६ । ४ । ४८ ।

आर्धधातुकोपदेशे यददन्तं तस्यातो लोप आर्धधातुके ।

No. 505.—When an *árdhadhátuka* affix follows, there is ELISION OF the SHORT A of that which ends in short *a* at time when the *árdhadhátuka* affix is directed to be attached.

आमः । २ । ४ । ८१ ।

आमः परस्य लुक् ।

No. 506.—Let there be a blank (*luk*—No. 209) in the room of what (tense-affix) comes AFTER *ÁM* (No. 504).

कृञ् चानुप्रयुज्यते लिटि । ३ । १ । ४० ।

आमन्ताल्लिट्पराः कृभ्यस्त्योऽनुप्रयुज्यन्ते । तेषां द्वित्वादि ।

No. 507.—AND after what ends with *ám* (No. 506), the verbs implied in the *pratyákára* *KRIÑ* (which is held to imply *kri* “to do,” *bhú* “to become,” and *as* “to be”), FOLLOWED BY *LIT*, are ANNEXED.

These auxiliaries undergo reduplication (No. 226) and the other consequences of taking the affixes denoted by *lit*.

उरत् । ७ । ४ । ६६ ।

अभ्यासश्चवर्णस्यात् । वृद्धिः । गोपायांचकार । द्वित्वात् । परस्वाद्यधि प्राप्ते ।

No. 508.—SHORT A is the substitute OF *RI* (or *RI*) in a reduplicate. Thus the root *kri*, having substituted *vridhhi* by No. 202, becomes *chakára* (Nos. 488 and 424); and this, subjoined to *gup* (altered by Nos. 501 and 504), gives *gopáyáñchakára* (Nos. 94 and 97) “be protected.”

In forming the dual of this person (*kri + atus*) the change of *ri* to *yan* first presenting itself, because the aphorism directing it (No. 21) is posterior (No. 132) to that (No. 426) which directs the reduplication—we look forward.

विचनेऽचि । १ । १ । ५६ ।

द्वित्वनिमित्तेऽचि अच आदेशो न द्वित्वे कर्तव्ये । गोपायांचक्रुतः ।

No. 509.—WHEN (an affix beginning with) A VOWEL FOLLOWS THAT IS A CAUSE OF REDUPLICATION, a substitute shall not take the

place of a preceding vowel, whilst the reduplication is yet to be made. But, the reduplication having been made, the substitution may then take place, and thus we have *gopáyānchakṛātuh* "they two protected."

काच उपदेशेऽनुदात्तात् । १ । २ । १० ।

उपदेशे यो धातुरेकाजनुदात्तश्च तत आर्धधातुकस्येव ।

कट् दन्तेर्यैतिरूपशोऽनुनुस्विङीङ्प्रभिः ।

घृङ्श्रभ्यां च विनैकाचोऽजन्तेषु निहताः स्मृताः ॥

कान्तेषु शक्केकः । चान्तेषु पच्मुच्चरिच्चव्विच्चसिचः षट् । कान्तेषु प्रच्छे-
कः । जान्तेषु त्यज्निजभज्भञ्जभृज्भृश्मञ्जयज्युज्जृज्जञ्जविजिस्वञ्जस-
ञ्जसृजः पञ्जदश । दान्तेषु अद् बुद् खिद् छिद् तुद् नुद् पद् भिद् विद्
विनद् विन्द् शद् सद् स्विद्य स्क्विहदी षोडश । धान्तेषु क्रुध् चुध् बुध्य
बन्ध् युध् रुध् राध् व्यध् शुध् साध् सिध्य एकादश । नान्तेषु मन्यहनौ द्वौ ।
पान्तेषु आप् क्षिप् कुप् तप् तिप् तृप्य दृप्य लिप् लुप् षप्शप्स्वप्सृप्स्त्रयोदश ।
भान्तेषु यभ्रभ्रलभ्रस्त्रयः । मान्तेषु गम्नम्यम्रमश्चत्वारः । शान्तेषु कुश दंश्
दिश् दृश् मृश् रिश् रुश् लिग्विशस्पृशो दश । वान्तेषु कृष् त्विष् तुष् त्रिष्
तुष् पुष्य पिष् विष् शिष् शुष् श्लिष् एकादश । सान्तेषु घस्वसती द्वौ ।
हान्तेषु दह् दिह् दुह् नह् मिह् बह्लिह्वहेऽष्टौ ।

अनुदात्ता हलन्तेषु धातवस्व्यधिकं शतम् ।

गोपायांचकर्थ । गोपायांचक्रथुः । गोपायांचक्र । गोपायांचकार । गोपा-
यांचक्रव । गोपायांचक्रम । गोपायांचभूव । गोपायामास । जुगोप । जुगुपतुः ।
जुगुपुः ।

No. 510.—It (No. 433) shall not be the augment of an *ārdha dhātuka* affix coming AFTER WHAT root, IN AN ORIGINAL ENUNCIATION, HAS A SINGLE VOWEL AND IS GRAVELY ACCENTED.

With the exception of roots ending in *ú* and *rí*, and with the exception of the roots *yu* "to mix," *ru* "to sound," *kshnu* "to whet," *śi* "to sleep," *śhnu* "to distil," *nu* "to praise," *kshu* "to sneeze," *świ* "to increase," *dín* "to fly," and *śri* "to serve," and *vri* (*vriñ*) "to serve," and *vri* (*vriñ*) "to choose," what roots, containing a single vowel, are among those that end in a vowel, are called "gravely accented."

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented, there are)—of those that end in *k* one only—viz. *śak*. (*śakṛt*) "to be able"—of those that end in *ch*, six—

viz. *pach* "to cook," *much* "to be free," *rich* "to purge," *vich* "to speak," *vich* "to differ," and *sich* "to sprinkle:"—of those that end in *chh*, one only—viz. *prachchh* "to ask:"—of those that end in *j*, fifteen—viz. *tyaj* "to abandon," *nij* "to cleanse," *bhaj* "to seive," *bhañj* "to break," *bhuj* "to enjoy," *bhrasj* "to fry," *masj* "to merge," *yaj* "to sacrifice," *yuj* "to join," *ruj* "to be sick," *rañj* "to colour," *vijir* "to differ," *swañj* "to embrace," *sañj* "to embrace," and *srij* "to abandon:"—of those that end in *d*, sixteen, viz. *ad* "to eat," *kshud* "to pound," *khid* "to be distressed," *chhid* "to cut," *tuā* "to torment," *nud* "to send," *pad* "to go," *bhid* "to break," *vid* "to be," *vid* "to consider," *vid* "to acquire," *śad* "to wither," *and* "to wither," *swid* "to sweat," *skand* "to go," and *had* "to evacuate."—of those that end in *dh*, eleven, viz. *krudh* "to be angry," *kshudh* "to be hungry," *budh* "to know," *bandh* "to bind," *gudh* "to fight," *rudh* "to obstruct," *rādth* "to accomplish," *vyadh* "to pierce," *śudh* "to be pure," *sddh* "to accomplish," and *sidh* "to be accomplished:"—of those that end in *n*, two, viz. *man* "to think," and *han* "to kill:"—of those that end in *p*, thirteen, viz. *āp* "to obtain," *kship* "to throw," *chhup* "to touch," *tap* "to inflame," *tip* "to drop," *trip* "to be satisfied," *drip* "to be proud," *lip* "to smear," *lup* "to disturb," *vap* "to sow," *śap* "to vow," *swap* "to sleep," and *srip* "to creep:"—of those that end in *bh*, three, viz. *yabh* "to copulate," *rabh* "to begin," and *labh* "to acquire;"—of those that end in *m*, four, viz. *gam* "to go," *nam* "to bow," *yam* "to stop," and *ram* "to stop:"—of those that end in *ś*, ten, viz. *kruś* "to cry aloud," *danś* "to bite," *diś* "to show," *driś* "to see," *mriś* "to perceive," *riś* "to hurt," *ruś* "to hurt," *liś* "to lessen," *viś* "to enter," and *sprīś* "to touch:"—of those that end in *śh*, eleven, viz. *krīśh* "attract," *twīśh* "to shine," *tūśh* "to be satisfied," *dwīśh* "to hate," *dūśh* "to do wrong," *pūśh* "to cherish," *pīśh* "to grind," *vīśh* "to pervade," *sīśh* "to hurt," *śūśh* "to dry" and *ślīśh* "to embrace:"—of those that end in *s*, two, viz. *ghas* "to eat," and *vas* "to dwell:"—of those that end in *h*, eight, viz. *dah* "to burn," *dih* "to smear," *dūh* "to milk," *nah* "to tie," *mih* "to urine," *ruh* "to ascend," *lih* "to lick," and *vah* "to bear."

Thus the gravely accented roots, among those ending in consonants, are a hundred and three.

The root *kṛi*, being gravely accented, falls under this rule and does not take the augment *it*—so that we have *gopāyānchakarītha* "thou didst protect," *gopāyānchakrathuh* "you two protected, *gopāyānchakara*

"you protected," *gopáyāñchakúra* "I protected," *gopáyāñchakriva* "we two protected," *gopáyāñchakrīma* "we protected." The same tense may be conjugated thus—*gopáyāmbābhūva* (No. 507) "he protected," or *gopáyāmdsa* "he protected." On the option allowed by No. 503, it may also be conjugated thus—*jugopa* (Nos. 426 and 488) "he protected," *jugupatuh* (No. 486) "they two protected." *jugupuh* "they protected."

स्वरतिसूति द्यातेधूञ्जदितो वा । ७ । २ । ४४ ।

स्वरत्यादेरुदितश्च परस्य वलादेरार्धधातुकस्येड्वा स्यात् । जुगोपिथ । जुगोप्य । गोपायिता । गोपिता । गोप्ता । गोपायिष्यति । गोपिष्यति । गोप्यति । गोपायत् । अगोपायत् । गोपायेत् ।

No. 511.—*It* (No. 433) shall be OPTIONALLY the augment of an *ardhauhárika* affix beginning with *val* coming AFTER the verbs *śwri*, &c.—viz. *SWRI* "to sound," *SHŪ*—whether of the 2nd or 4th class of verbs—Nos. 589 and 669,—"to bring forth," and *DHŪ* "to agitate," AND after WHAT root HAS AN INDICATORY LONG Ū. As the root *gupú* has an indicatory *ú*, it thus makes either *jugopitha* or *jugoptha* "thou didst protect," *gopáyitá* or *gopitá* (No. 503) or *goptá* "he will protect," *gopáyishyati* or *gopishyati* or *gopsyati* "he will protect," *gopáyatu* (the option of No. 503 not presenting itself here) "let him protect," *agopáyat* "he protected," *gopáyet* "he may protect."

नेटि । ७ । २ । ४ ।

इडादेरिति हलन्तस्य वृद्धिर्न । अगोशयीत् । अगोपीत् । अगोप्सीत् ।

No. 512.—WHEN *sich*, PRECEDED BY *IT*, follows, *ṛiddhi* (No. 499) shall NOT be the substitute of a root ending in a consonant. Thus we have *agopáyit* or *agopit*, or (when the *it* is omitted under the option allowed by No. 511) *agauposi* "he protected."

भलो भलि । ८ । २ । २६ ।

भलः परस्य सस्य लोपो भलि । अगोप्ताम् । अगोप्सुः । अगोप्सीः । अगोप्ताम् । अगोप्सु । अगोप्सम् । अगोप्स्य । अगोप्स्य । अगोपायिष्यत् । अगोपिष्यत् । अगोप्यत् । चि जये । १३ । जयति । चिताय । चिजियतुः । चिजियः । इकाच इति निबोधे प्राप्ते ।

ऋतो भारद्वाजस्य । ७ । २ । ६३ ।

तासौ निष्ठाः अन्तादेव यतो नैव भारद्वाजस्य मते । तेनान्यस्य
स्यादेव । अयमत्र संबन्धः ।

अन्तोऽकारवान् वा यत्तु यत्ति वेदयम् ।

अन्त ईदृङ्गित्यानिट् क्वाद्यन्यो लिटि सेद्वेत् ॥

चित्तिथि । चित्तेय । चित्तिथयुः । चित्तिथ । चिताय । चित्तिथ । चित्ति-
थिव । चित्तिथिम । चिता । चित्तिथि । चित्तिथ । चित्तिथ । चित्तिथ । चित्तिथ ।

No. 517.—In the opinion of BHÁRADWÁJA, it is only AFTER a root which ends in SHORT *ri*, always devoid of the augment *it* when *tási* follows, that *thal* shall not have the augment *it*. Hence *it* should be the augment of any other verb (in Bháradwája's opinion—in deference to which Nos. 515 and 516 are considered optional).

Here follows a couplet containing a synopsis of these rules relating to the augment *it*. What root ends in a vowel, or (ending in a consonant) has a short *a*, if it be devoid of *it* when *tási* follows, may optionally have *it*, when *thal* follows. "What ends in short *ri* is, under the same circumstances, always devoid of *it*. Any verb, except *kri*, &c. (No. 514), should have *it*, when *lit* follows (the foregoing option in the case of *thal* being borne in mind)."

Thus we have either *chikshayitha* or *chikshetha* "thou didst wane," *chikshiyathuh* "you two waned," *chikshiya* "you waned," *chikshaya* or *chikshaya* "I waned," *chikshiyiva* "we two waned," *chikshiyima* "we waned," *kshetá* "he will wane," *ksheshyati* "he will wane," *kshayatu* "let him wane," *akshayat* "he waned," *kshayet* "he may wane."

अत्सावेधातुकयोर्दीर्घः । ७ । ४ । २५ ।

अन्ताङ्गस्य दीर्घा यादौ प्रत्यये न तु क्त्वावेधातुकयोः । वीयात् ।

No 518.—Of an inflective base ending in a vowel, the LONG vowel shall be the substitute, when an affix, beginning with the letter *y* follows; but NOT IF the affix be one of those called KRIT (No. 329) OF A SÁRVADHÁTUKA. Thus *kshiyát* "may he wane."

सिचि वृद्धिः परस्मैपदेषु । ७ । २ । १ ।

इन्ताङ्गस्य वृद्धिः स्यात् परस्मैपदे सिचि । अक्षेपीत् । अक्षेप्यत् । तप्त-
संतापे । १४ । तपति । तताप । तेषु । तेषु । तेषु । तेषु । तेषु । तेषु । तेषु । तेषु ।

तप्स्यति । तपत् । अतपत् । तपेत् । तप्यात् । अताप्सीत् । अताप्ताम् ।
अतप्स्यत् । क्रमु पादवित्तेपे । १५ ।

No. 519.—Let *VRIDDHI* be the substitute of an inflective base ending in *ik*, WHEN *SICH* FOLLOWS AND THE *PARASMAIPADA* affixes ARE EMPLOYED. Thus *akshaishīt* "he waned," *aksheshyat* "he would wane."

The next verb to be conjugated is *tap* (*tapā*) "to burn," which makes *tapati* "he burns," *tatāpa* "he burned," *tipatuh* (No. 494) "they two burned," *tepuh* "they burned," *tepithi* (No. 495) or optionally without the augment *i*—No. 517—) *tataptha* "thou didst burn," *taptā* "he will burn," *tapsiyati* "he will burn," *tipatu* "let him burn," *atapāt* "he burned," *tapet* "he may burn," *tapyāt* "may he burn," *atāpsīt* (No. 499) "he burned," *atāptām* (No. 513) "they two burned," *atapsyat* "he would burn."

The next verb to be conjugated is *kram* (*kramu*) "to walk."

वा भ्राशभाशभनुक्रमुक्रमुष्टाविष्टुनिलः । ३ । १ ।

१० ।

रभ्यः श्वन् वा कर्मेष्टे सार्वधातुके परे । पठे शप् ।

No. 520.—AFTER these verbs, in the active voice, viz. *BHRÁS* "to shine," *BHLÁS* "to shine," *BHRAM* "to whirl," *KRAM* "to walk," *KLAM* "to be sad," *TRAS* "to fear," *TRUṬ* "to cut," AND *LASH* "to desire," there is *OPTIONALLY śyan* (No. 669). On the other alternative there is *sap* (No. 419).

क्रमः पर णेपदेषु । १ । ३ । १६ ।

क्रमो दीर्घः परस्मैपदे शिति । क्राम्यति । क्रामति । चक्राम । क्रमिता ।
क्रमिष्यति । क्राम्यतु । क्रामतु । अक्राम्यत् । अक्रामत् । क्राम्येत् । क्रामेत् ।
क्रम्यात् । अक्रमीत् । अक्रमिष्यत् । पा पाने । १६ ।

No. 521.—Let a long vowel be the substitute OF the vowel of the root *KRAM*, WHEN an affix with an indicatory *ś* FOLLOWS, and *A PARASMAIPADA*. Thus we have optionally (No. 520) *krāmyati* or *krāmatī* "he walks," *chakránu* "he walked," *kramitā* "he will walk," *kramishyati* "he will walk," *krāmyatu* or *krāmatu* "let him walk," *akrāmyat* or *akrāmat* "he walked," *krāmyet* or *krāmet* "he may walk," *kromyāt* "may he walk," *akramīt* "he walked," *akramishyat* "he would walk"

The next verb to be conjugated is *pá* "to drink."

**पाघ्राध्मास्यान्नादाण्त्सुर्त्तिसर्तिशदसदां पिब-
जिघ्रधमतिष्ठमनयच्छपश्यधौशीर्च्छयसीदाः । ७ । ३ ।
७८ ।**

पादीनां पिबादयः स्युस्त्संज्ञकशब्दौ प्रत्यये । पिबादेशोऽदन्तस्तेन न
गुणः । पिबति ।

No. 522.—OF the verbs *pá*, &c. viz. *PÁ* "to drink," *GHRA* "to smell," *DHMÁ* "to blow," *SHṬHÁ* "to stand," *MNÁ* "to acquire by study," *DÁN* "to give," *DRÍŚ* "to see," *RI* "to go," *SRI* "to run," *SAD* "to wither," AND *SHAD* "to decay," let the substitutes be *piba*, &c. (viz. *PIBA*, *JIGHRA*, *DHAMA*, *TISHṬHA*, *MANA*, *YACHCHHA*, *PAŚYA*, *RICCHHA*, *DHAU*, *SÍYA*, AND *SIDA*, when an affix, beginning with an indicatory *ś*, follows (—see No. 419).

The substitute *piba* ends in short *a* (not in *b*), hence there is not the substitution of *guna* (by No. 485), and we have *pibati* "he drinks."

आत औ णालः । ७ । १ । ३४ ।

पयो ।

No. 523.—AFTER a root ending in LONG *á*, there shall be *AU* instead OF *NAL* (No. 424). Hence *papau* "he drank."

आतो लोप इटि च । ६ । ४ । ६४ ।

अजाओरार्धधातुकयोः कङिदिटोः परयोरातो लोपः । पपतुः । पपुः ।
पपिथ । पपाथ । पपथुः । पप । पयो । पपित्र । पपिम । पाता । पास्यति ।
पिबतु । अपिबत् । पिबेत् ।

No. 524.—There shall be ELISION OF LONG *á* when an *árdha-dhātuka* affix follows, beginning with a vowel and having an indicatory *k* or *ñ*, AND WHEN the augment *IT* FOLLOWS. Hence *papathuh* (No. 486) "they two drank," *papuh* "they drank," *papitha* or (without the augment *it*—517—) *papátha* "thou didst drink," *papathuh* "you two drank," *papa* "you drank," *papau* (No. 523) "I drank," *papiva* "we two drank," *papima* "we drank," *pátá* "he will drink," *pásyati* "he will drink," *pibatuh* (No. 522) "let him drink," *apibat* "he drank," *pibet* "he may drink."

एलिङि । ६ । ४ । ६७ ।

घुसंज्ञकानां मास्थानीनां च एत्वं स्यादार्धधातुके किति लिङि । पेयात् ।
गातिस्थिति सिचो लुक् । अपात् । अपाताम् ।

No. 525.—Let there be a change to E of the vowel of the verbs called *ghu* (No. 662), and of the verbs *má* "to measure," *sthá* "to stand," &c. (No. 625), WHEN an *árdhadhátuka* substitute of *LIŃ* (No. 465), with an indicative *k*, FOLLOWS.

Thus *peyát* "may he drink." "As there is elision (*luk*) of *sich* by No. 473, we have *apát* "he drank," *apátám* "they two drank."

आतः । ३ । ४ । ११० ।

सिञ्जलुकि आदन्तादेव भेर्जुस् ।

No. 526.—When elision (*luk*) of *sich* takes place (No. 473), AFTER what ends in LONG *Á* only *jus* is the substitute of *jhi* (No. 481)

उस्यपदान्तात् । ६ । १ । ६६ ।

अपदान्तादकारादुसि पररूपमेकादेशः । अपुः । अपास्यत् । म्लै हर्षतये ।
१७ । म्लायति ।

No. 527.—WHEN US (No. 526) comes AFTER WHAT *u* or *á* IS NOT FINAL IN A PADA (No. 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have *apá + us* (No. 526) = *apuh* "they drank," *apásyat* "he would drink."

The next verb to be conjugated is *glai* "to be languid," which makes *gláyati* "he is languid."

आदेच उपदेशोऽशिति । ६ । १ । ४५ ।

उपदेशे एञन्तस्य धातोरात्वं न तु शिति । जलौ । म्लाता । म्लास्यति ।
म्लायतु । अम्लायत् । म्लायेत ।

No. 528.—There shall be a substitution of LONG *Á* for the final OF WHAT ROOT, IN THE ORIGINAL ENUNCIATION, ENDS IN ECH; but NOT IF an affix with AN INDICATORY *ś* (such as *śap*) FOLLOWS. Thus as *śap* (No. 419) is not affixed when *liṭ* (No. 432) follows, the *ai* of *glai* becomes *á*, and then, by Nos. 523 and 41, we have *jaglau* "he was languid," *glátá* "he will be languid," *glásyati* "he will be languid," *gláyatu* "let him be languid," *agláyat* "he was languid," *gláyet* "he may be languid."

वान्यस्य संयोगादेः । ६ । ४ । ६८ ।

धुमास्यादेरन्यस्य संयोगादेर्धातोरात् एत्वं वार्धधातुके किति लिङि ।
लियात् । लायात् ।

No. 529.—Let there be **OPTIONALLY** a change to *e* of the long *ā* OF ANY OTHER root, BEGINNING WITH A CONJUNCT consonant, than the roots called *ghu*, and the roots *mā*, *sthā*, &c. (No. 625), when an *ārdha-dhātuka* substitute of *liñ*, with an indicatory *k* (No. 465), follows. Thus we have *gleyāt* or *gláyāt* (No. 528) “may he be languid.”

यमरमनमातां सकृ च । ७ । २ । ७३ ।

एषां सकृ स्यादेभ्यः सिच इट् स्यात् परस्मैपदेषु । अग्लामीत् । अग्ला-
स्यत् । ह्रू कौटिल्ये । १८ । हुरति ।

No. 530.—OF these, viz. of the verbs YAM “to restrain,” RAM “to sport,” NAM “to bow,” AND what roots end in LONG *ā*, let SAK be the augment; AND let *it* be the augment of *sich* coming after these, when the *parasmaipada* affixes are employed. Thus *aglásit* (No. 479) “he was languid,” *aglásyat* “he would be languid.”

Then next verb to be conjugated is *hūrī* “to bend,” which makes *hwarati* “he bends.”

ऋतश्च संयोगादेर्गुणः । ७ । ४ । १० ।

ऋदन्तस्य संयोगादेरङ्गस्य गुणो लिटि । उपधाया वृद्धिः । जह्वार । जह्व-
रतुः । जह्वरुः । जह्वर्थे । जह्वरथुः । जह्वर । जह्वार । जह्वर । जह्वरिव । जह्व-
रिम । हृता ।

No. 531.—Let GUNĀ (notwithstanding Nos. 486 and 467) be the substitute OF WHAT inflective base ENDS IN SHORT *ri* AND BEGINS WITH A CONJUNCT consonant, when *lit* follows.

After substituting *vridhhi* for the penultimate, by No. 489, we have *jahwāra* “he bent,” *jahwaratuh* “they two bent,” *jahwaruh* “they bent,” *jahwartha* “thou didst bend,” *jahwarathuh* “you two bent,” *jahwara* “you bent,” *jahwāra* or *jahwara* No. 490 “I bent,” *jahwarina* “we two bent,” *jahwarima* “we bent,” *hwartā* “he will bend.”

ऋदुनोः स्ये । २ । ७ । ७० ।

ऋतो हन्तेश्च स्यस्येट् । हुरिष्यति । हुरतु । अह्वरत् । ह्वरेत् ।

No. 532.—Let *it* be the augment OF SYA (No. 435) AFTER what ends in SHORT *ri*, AND after the verb HAN “to kill.” Thus *hvarish-yati* “he will bend,” *hvaratu* “let him bend,” *ahwarat* “he bent,” *hwaret*, “he may bend.”

गुणोऽर्तिसंयोगाद्योः । ७ । ४ । २६ ।

अर्तः संयोगादेर्दन्तस्य च गुणो यकि यादावार्धधातुके लिङि च ।
हृयात् । अह्वार्षीत् । अह्वरिष्यत् । श्रु श्रवणे । १९ ।

No. 533.—Let GUNA be the substitute OF the verb *ri* “to go,” AND OF WHAT BEGINS WITH A CONJUNCT consonant and ends with short *ri*, when *yak* (No. 801) or an *ārdhadhātuka* substitute of *liṅ* (No. 465), beginning with *y*, follows. Thus *hwaryāt* “may he bend,” *ahwārshīt* “he bent,” *ahwarishyat* “he would bend.”

The next verb to be conjugated is *śru* “to hear.”

श्रुवः श्रु च । ३ । १ । ७४ ।

श्रुवः श्रु इत्यादेशः स्यात् श्रुप्रत्ययश्च । शृणोति ।

No. 534.—OF *śru* let *śri* be the substitute, AND let there be the affix *śnu* (No. 687). Thus we have *śrinoti* (No. 235) “he hears.”

सार्वधातुकमपित् । १ । २ । ४ ।

अपित् सार्वधातुकं ङिटृत् । शृणतः ।

No. 535.—A SĀRVADHĀTUKA affix, WITHOUT AN INDICATORY P, shall be like what has an indicatory *ñ* (No. 467). Hence *śrinutah* “they two hear.”

दुश्नुवोः सार्वधातुके । ६ । ४ । ८७ ।

दुश्नुवोरनेकाचोऽसंयोगपूर्वस्योवर्णस्य यत् स्यादचि सार्वधातुके । श्रु-
न्ति । शृणाषि । शृणुयः । शृणुथ । शृणोमि ।

No. 536.—WHEN A SĀRVADHĀTUKA affix, beginning with a vowel, FOLLOWS, let there be a semi-vowel in the room OF the *u* of the verb *HU* “to sacrifice,” AND of what ends in *śnu* (No. 687), when a conjunct consonant does not precede, and there are more vowels than one in the word. Thus we have *śrinuanti* “they hear,” *śrinoshi* “thou hearest,” *śrinutah* “you two hear,” *śrinutha* “you hear,” *śrinomi* “I hear.”

लोपः स्यान्न्यतरस्यां स्वोः । ६ । ४ । १०७ ।

असंयोगपूर्वस्य प्रत्ययोकारस्य लोपो वा म्भ्योः परयोः । शृण्वः । शृणुवः ।
 शृणमः । शृणुमः । शृण्वाव । शृण्वतुः । शृण्वुः । शृण्वाथ । शृण्वथुः । शृण्व ।
 शृण्वाव । शृण्व । शृण्म । श्रेता । श्रेष्यति । शृणोतु । शृणुताम् । शृण्वन्तु ।

No. 537.—AND let there be OPTIONALLY ELISION OF THIS—i. e. of the *u* of an affix not preceded by a conjunct consonant—WHEN *M* OR *V* FOLLOWS. Thus we have *śṛiṇwah* or *śṛiṇuvah* “we two hear,” *śṛiṇmah* or *śṛiṇumah* “we hear,” *śuśrāva* “he heard,” *śuśruvatuh* “they two heard,” *śuśruvuh* “they heard,” *śuśrotha* “thou didst hear,” *śuśruva-thuh* “you two heard,” *śuśruva* “you heard,” *śuśrāva* “I heard,” *śuśruva* “we two heard,” *śuśruma* “we heard,” *śrotā* “he will hear,” *śroshyati* “he will hear,” *śṛiṇotu* “let him hear,” *śṛiṇutām* “let the two hear,” *śṛiṇvantu* “let them hear.”

उतश्च प्रत्ययाः संयोग्वात् । ६ । ४ । १०६ ।

असंयोगपूर्वात् प्रत्ययोतो हेर्लुक् । शृणु । शृणुतात् । शृणुतम् । शृणुत ।
 गुणावादेशौ । शृण्वानि । शृण्वाव । शृण्वाम । अशृणोत् । अशृणुताम् ।
 अशृण्वन् । अशृणोः । अशृणुतम् । अशृणुत । अशृण्वम् । अशृण्व । अशृण्व ।
 अशृणम । अशृणुम । शृणुयात् । शृणुयाताम् । शृणुयुः । शृणुयाः । शृणुया-
 तम् । शृणुयात । शृणुयाम् । शृणुयाव । शृणुयाम । श्रूयात् । अश्रूयीत् ।
 अश्रूयत् । गच्छ गतौ । २० ।

No. 538.—AND let there be elision (*luk*) of *hi* (No. 447), coming AFTER the SHORT *U* of AN AFFIX NOT PRECEDED BY A CONJUNCT CONSONANT. Thus *śṛiṇu* “hear thou,” *śṛiṇutāt* (No. 444) “mayst thou hear,” *śṛiṇutam* “do you two hear,” *śṛiṇuta* “hear ye.” The augment derived from No. 450 causes the substitution of *guṇa* by No. 420, and *av* having been substituted for this by No. 29, we have *śṛiṇavāni* “let me hear,” *śṛiṇavāva* (Nos. 450 and 455) “let us two hear,” *śṛiṇavāma* “let us hear,” *aśṛiṇot* (No. 458) “he heard,” *aśṛiṇutām* “they two heard,” *aśṛiṇwan* (No. 536) “they heard,” *aśṛiṇoh* “thou didst hear,” *aśṛiṇutam* “you two heard,” *aśṛiṇuta* “you heard,” *aśṛiṇavam* “I heard,” *aśṛiṇwa* (No. 537) or *aśṛiṇuva* “we two heard,” *aśṛiṇma* or *aśṛiṇuma* “we heard,” *śṛiṇuyāt* (Nos. 460 and 461) “he may hear,” *śṛiṇuyātām* “they two may hear,” *śṛiṇuyuh* (Nos. 461 and 527) “they may hear,” *śṛiṇuyāh* “thou mayst hear,” *śṛiṇuyātām* “you two may hear,” *śṛiṇuyāta* “you may hear,” *śṛiṇuyām* “I may hear,” *śṛiṇuyāva*.

"we two may hear," *śrinuyama* "we may hear," *śrúyāt* (Nos. 466, 467, and 518) "may he hear," *asraushít* (Nos. 479, 480, and 519) "he heard," *asroshyat* "he would hear."

The next verb to be conjugated is *gam* (*gamtri*) "to go."

इषंगमियमां छः । १ । ३ । १७ ।

एषां छः शिति । गच्छति । जगाम ।

No. 539.—Let CHHA be the substitute of the finals OF these viz. ISH "to wish," GAM "to go," AND YAM "to restrain," when an affix, having an indicatory *ś*, follows. Thus (when *śup*—No. 419—follows) we have *gachchhati* "he goes," but the substitution does not take place (No. 432) in *jagáma* "he went."

गमहनजन वनघसां लोपः क्लित्यनङि । ६ । ४ ।

६८ ।

एषामुपधाया लोपोऽजादौ कङिति न त्वङि । जग्मतुः । जग्मुः । जगमिथ । जगन्य । जग्मथुः । जग्म । जगाम । जगम । जग्मिष । जग्मिम । गन्ता ।

No. 540.—Let there be ELISION OF the penultimate of these, vi GAM "to go," HAN "to kill," JAN "to produce," KHAN "to dig," AND GHAS "to eat," WHEN ANY affix, EXCEPT AN (No. 542), FOLLOWS, beginning with a vowel and DISTINGUISHED BY AN INDICATORY K OR N. Thus we have *jagmatuh* (No. 486) "they two went," *jagmuh* "they went," *jagamitha* (No. 517) or *jagantha* "thou didst go," *jagmathuh* "you two went," *jagma* "you went," *jagáma* or *jayama* (No. 490) "I went," *jagmiva* (No. 433) "we two went," *jagmima* "we went," *gantá* (No. 510) "he will go."

गमेरिट् परस्मैपदेषु । १ । २ । ५८ ।

गमेः सादेराध्धातुकस्येष्ट परस्मैपदेषु । गमिष्यति । गच्छतु । अगच्छत् । गच्छेत् । गम्यात् ।

No. 541.—Let IT be the augment of an *árdhadhátuka* affix beginning with *s*, coming AFTER the verb GAM "to go," WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *gamishyati* "he will go," *gachchhat* (No. 539) "let him go," *agachchhat* "he went," *gachchhet* "he may go," *gamyát* "may he go."

एषादेद्युता न लादेतः परस्मैपदेषु । ३ । १ । ५५ ।

अयन्विकरणपुषादेर्मुतादेर्लृटश्च परस्य ज्ञेह् परस्मैपदेषु । अगमत् ।
अगमिष्यत् ।

इति परस्मैपदिनः ।

No. 542.—Let *añ* be the substitute of *chli* (No. 471), coming AFTER the roots PUSH “to nourish” ETC., which have the class-affix (*nikarṇa*) *syān*, i.e. which belong the 4th conjugation—(No. 669), AND after the roots DYUT “to shine” &c., AND after THOSE WHICH (like *gamlṛi*) HAVE AN INDICATORY *lṛi*, WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *agamat* “he came,” *agamishyat* (No. 541) “he would come.”

So much for the conjugation of those verbs of the first class which take the *parasmaipada* terminations.

The next verb to be conjugated, viz. *edh* “to increase,” takes the *ātmanepada* terminations.

एध वृद्धौ । १ ।

टित आत्मनेपदानां टेरे । ३ । ४ । ७६ ।

टितो लस्यात्मनेपदानां टेरेत्वम् । एधते ।

No. 543.—Let there be a change to E OF the *ṭi* (No. 52) OF THE *ĀTMANEPADA* substitutes OF WHAT *l* (No. 404) HAS AN INDICATORY *ṭ*. Thus *edh + ta* (Nos. 407 and 419) becomes *edhate* “he increases.”

आतो डितः । ७ । २ । ८१ ।

अतः परस्य डितामाकारस्य इय् स्यात् । एधेते । एधन्ते ।

No. 544.—Let there be *iy* in the room OF the *ā* OF WHAT affix HAS AN INDICATORY *ñ* (No. 535) and comes after short *a*. Thus *edhete* (No. 463) “they two increase,” *edhante* (No. 421) “they increase.”

थासः से । ३ । ४ । ८० ।

टितो लस्य थासः से स्यात् । एधसे । एधेथे । एधध्वे । अतो गुणे ।
एधे । एधावहे । एधामहे ।

No. 545.—Let *se* be the substitute OF *thās*, the substitute of an *l* that has an indicative *ṭ*. Thus *edhase* “thou increasest,” *edhethe* (No.

544) "you two increase," *edhadhve* "you increase." When *guṇa* comes after short *a* (No. 300), the *guṇa* alone is the substitute—thus *edha + e* (No. 543) = *edhe* "I increase," *edhávahe* (No. 422) "we two increase," *edhvímahe* "we increase."

इजादेश्च गुरुमतोऽनृच्छः । ३ । १ । ३६ ।

इजादियों धातुर्गुरुमानृच्छत्यन्यस्तत आम् स्याल्लिटि ।

No. 546.—When *lit* follows, let there be *ám* (No. 504) AFTER THAT root WHICH, being OTHER THAN the root *RICHCCHA* "to go," BEGINS WITH *ICH* AND HAS A HEAVY VOWEL (Nos. 483 and 484).

आम्प्रत्ययवत् कृजोऽनुप्रयोगस्य । १ । ३ । ६३ ।

**आम् प्रत्ययो यस्मादित्यतद्गुणसंविज्ञानो बहुव्रीहिः । आम्प्रकृत्या तुल्य-
मनुप्रयुज्यमानात् कृजोऽप्यात्मिनेपदम् ।**

No. 547.—The word "*ám-pratyaya*," in this aphorism, meaning "that after which the affix *ám* (No. 504) comes," is a compound, of the kind termed *Bahuvrīhi* (No. 1034), denoting that which does not exhibit (to one's perception) the characteristic implied in the name. LIKE the verb THAT TAKES THE AFFIX *ÁM* (if the verb be conjugated with the *ātmanepada* terminations), so let the *ātmanepada* terminations be those OF the verb *KRI* when SUBJOINED thereto (as an auxiliary).

[Among *Bahuvrīhi* compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (*tadguṇa-saṁvijnāna*) from those denoting what is otherwise (*atadguṇa-saṁvijnāna*). The stock illustration of the former kind is "*dīrgha-karṇam ānaya*"—i. e. "bring Long-ear"—where the long ears accompany and mark the individual; and of the latter kind, "*dṛishṭv-sāgarān ānaya*"—i. e. "bring him that has seen the ocean"—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it. The term "*ám-pratyaya*" above-mentioned i. e. "that which has the affix *ám*," is of the latter description. We are told that the auxiliary is to take the same tense-affixes as "that which has the affix *ám*;" but the verb, when we look at any part of it (such as *edhate*) with a tense-affix, has no *ám* then visible—the *ám*, when present, causing (No. 506) the elision of the tense-affixes.]

लिटस्तभयोरेश्विरेच् । ३ । ४ । ८१ ।

लिङादेशयोस्तभयोरेश्विरेचौ स्तः । एधांचक्रे । एधांचक्राते । एधांचक्रिरे ।
एधांचक्रवे । एधांचक्राथे ।

No. 548.—EŚ AND IRECH are the substitutes OF T AND JH, the substitutes OF LIT. Thus we have *edhāñchakre* "he increased," *edhāñchakráte* "they two increased," *edhāñchakrīre* "they increased," *edhāñchakrīshe* "thou didst increase," *edhāñchakráthe* "you two increased."

इयाः षीध्वंलुङ्लिटं धोऽङ्गात् । ८ । ३ । ७८ ।

इणन्ताद्ङात् परेषां षीध्वंलुङ्लिटं धस्य ठः । एधांचक्रु । एधांचक्रे ।
एधांचक्रवहे । एधांचक्रमहे । एधांबभूव । एधामास । एधिता । एधितारौ ।
एधितारः । एधितासे । एधितासाथे ।

No. 549.—Let there be cerebral *dh* in the room OF the dental *dh* OF the termination *shídhwan* (No. 555), AND of a substitute OF LUN AND LIT, coming AFTER AN INFLECTIVE BASE THAT ENDS IN one of the letters of the *pratyádhāra* IN. Thus *edhāñchakrīdhve* "you increased," *edhāñchakre* "I increased," *edhāñchakrīvāhe* "we two increased," *edhāñchakrīmāhe* "we increased." This tense may be formed thus also—*edhāmbabhūva* (No. 507) or *edhāmdsa*. Then, *edhitā* "he will increase," *edhitārau* "they two will increase," *edhitārāhe* "they will increase," *edhitāse* (No. 545) "thou wilt increase," *edhitāsāthe* "you two will increase."

धि च । ८ । २ । २५ ।

धादौ प्रत्यये सस्य लेपः । एधिताध्वे ।

No. 550.—AND WHEN an affix beginning with *dh* FOLLOWS, let there be elision of *s*. Thus *edhitādhve* "you will increase."

ह एति । ७ । ४ । ५२ ।

तासस्त्योः सस्य हः स्यादेति षरे । एधिताहे । एधितास्वहे । एधिता-
स्महे । एधिष्यते । एधिष्येते । एधिष्यन्ते । एधिष्यसे । एधिष्येथे । एधिष्यध्वे ।
एधिष्ये । एधिष्यावहे । एधिष्यामहे ।

No. 551.—Let *h* be the substitute of the *s* of *tās* and of the verb *as* "to be," WHEN *e* FOLLOWS. Thus *edhitāhe* "I will increase," *edhitāswāhe* "we two will increase," *edhitāsmāhe* "we will increase,"

edhishyate "he will increase," *edhishyete* (No. 544) "they two will increase," *edhishyante* "they will increase," *edhishyase* "thou wilt increase," *edhishyethe* "you two will increase," *edhishyadhve* "you will increase," *edhishye* "I will increase," *edhishyávrhe* "we two will increase," *edhishyámáhe* "we will increase."

आमेतः । ३ । ४ । ६० ।

लोऽट एत आम् । एधताम् । एधेताम् । एधन्ताम् ।

No. 552.—Let there be *AM* in the room OF the *E* (No. 543) of *lot*. Thus *edhatám* "let him increase," *edhetám* (No. 544) "let the two increase," *edhantám* "let them increase."

सवाभ्यां वामौ । ३ । ४ । ६१ ।

सवाभ्यां परस्य लोडितः क्रमाद्वामौ स्तः । एधस्व । एधेयाम् । एधध्वम् ।

No. 553.—In the room of the *c* of a substitute of *lot* coming AFTER *S* OR *V*, there are *V* AND *AM* respectively. Thus (instead of *edhase*) *edhuswa* "do thou increase," *edhethám* (No. 552) "do you two increase," *edhuthwam* (Nos. 543 and 553) "do you increase."

एत से । ३ । ४ । ६३ ।

लोऽनुत्तमस्य । एधै । एधावहै । एधामहै । आटश्च । एधत । एधेताम् । एधन्त । एधयाः । एधेयाम् । एधध्वम् । एधे । एधावहि । एधमहि ।

No. 554.—Let *AI* be the substitute OF *E* forming part of the "highest" personal affix substituted for *lot*. Thus *edhai* "let me increase," *edhāwahai* "let us two increase," *edhāmahai* "let us increase," and then *át* (No. 478) is prefixed to make (*á+edhata=*) *aidhata* (No. 218) "he increased," *aidhetám* (No. 544) "they two increased," *aidhantu* (No. 421) "they increased," *aidhatháh* "thou didst increase," *aidhethám* "you two increased," *aidhadhwam* "you increased," *aidhe* "I increased," *aidhāvahi* (No. 422) "we two increased," *aidhāmahi* "we increased."

लिङः सीयुट् । ३ । ४ । १०२ ।

सलोपः । एधेत । एधेयाताम् ।

No. 555.—Let *SÍYUT* be the augment OF *LIŪ*. There is elision of the *s* by No. 461.—The *y* is elided by No. 463. Thus we have *edheta* "he may increase," *edheyátám* "they two may increase."

भस्य रन् । ३ । ४ । १०५ ।

लिङः । एधेरन् । एधेशाः । एधेयाद्याम् । एधेध्वम् ।

No. 556.—Let RAN be the substitute OF JH in the room of *liñ*. Thus *edheran* (No. 555) "they may increase," *edhethdh* "thou mayst increase," *edheyáthám* "you two may increase," *edhedhwam* "you may increase."

इटोऽत् । ३ । ४ । १०६ ।

लिङादेशस्य । एधेय । एधेवहि । एधेमहि ।

No. 557.—Let SHORT A be in the room OF IT, the substitute of *liñ*. Thus *edheya* (No. 555) "I may increase," *edhevahi* "we two may increase," *edhemahi* "we may increase."

सुट् तिथोः । ३ । ४ । १०७ ।

लिङस्तथोः सुट् । यलोपः । आर्धधातुकत्वात् सलोपो न । एधिबीष्ट । एधिबीयास्ताम् । एधिबीरन् । एधिबीष्ठाः । एधिबीयास्याम् । एधिबीध्वम् । एधिबीय । एधिबीवहि । एधिबीमहि । ऐधिष्ट । ऐधिषाताम् ।

No. 558.—Let SUT be the augment OF T AND TH, when part of a substitute of *liñ*. The augment *stiyut* also is obtained from No. 555. The *y* (of *stiyut*) is elided by No. 463. As the substitutes of *liñ*, in the sense of benediction, are *árdhadhátuka* (No. 465), the elision of the *s* (of *stiyut* and *sut*, directed by No. 461, does not take place. Thus we have *edh+i* (No. 433) + *stí+sta*, which, by Nos. 169 and 78, becomes *edhishishsta* "may he increase," *edhishíyástan* "may they two increase,"—then, as *sut* does not come except before *t* or *th*, *edhishíran* (No. 556) "may they increase," *edhishishthah* "mayst thou increase," *edhishíyastham*, "may you two increase," *edhishítdhwam* "may you increase," *edhishíyt* (No. 557) "may I increase," *edhishívahi* "may we two increase," *edhishímahi* "may we increase," *aidhishít* (Nos. 478, 471, 472, 433, and 169) "he increased," *aidhishítám* "they two increased."

आत्मनेपदेष्वनतः । ७ । १ । ५ ।

अनकारात् परस्यात्मनेपदेषु भस्यात् स्यात् । ऐधिषत । ऐधिष्ठाः । ऐधिषाद्याम् । ऐधिध्वम् । ऐधिषि । ऐधिष्वहि । ऐधिषमहि । ऐधिष्यत । ऐधिष्ये-

ताम् । ऐधिब्यन्त । ऐधिब्यन्तः । ऐधिब्यन्ताम् । ऐधिब्यन्तम् । ऐधिब्ये । ऐधि-
ब्यावहि । ऐधिब्यामहि । कम् कान्तौ । २ ।

No. 559.—Let there be *at* in the room of *jh*, NOT coming AFTER the vowel A, WHEN the terminations are THE *Ātmanepada*. Thus *aidhishata* "they increased," *aidhishathāh* "thou didst increase," *aidhishāthām* "you two increased," *aidhidhavam* (Nos. 549 and 550) "you increased," *aidhishi* "I increased," *aidhishvahi* "we two increased," *aidhishmahi* "we increased," *aidhishyata* "he would increase," *aidhishyetām* (Nos. 544, 535 and 463) "they two would increase," *aidhishyanta* "they would increase," *aidhishyathāh* "thou wouldst increase," *aidhishyethām* "you two would increase," *aidhishyadhvam* "you would increase," *aidhishye* "I would increase," *aidhishyāvahi* (No. 422) "we two would increase," *aidhishyāmahi* "we would increase."

The next verb to be conjugated is *kam* (*kamu*) "to desire."

कमेर्णि । ३ । १ । ३० ।

स्वार्थे । द्वित्वात् तङ् । कामयते ।

No. 560.—Let the affix *ni* (leaving *ni*) come AFTER the root *KAM* "to desire," without altering the meaning (No. 502). As the affix has an indicatory *ñ*, the *ātmanepada* terminations (*tañ*—No. 409) are employed (No. 410). Thus we have *kamayate* (Nos. 489 and 420) "he desires."

अयामन्तालवाय्योत्तेन्वभ्याम् । ६ । ४ । ५५ ।

एषु णेर्य । कामयांचक्रे । आयादय इति णिङ् वा । चकमे । चक्रमाते ।
चक्रमिरे । चक्रमिषे । चक्रमाये । चक्रमिध्वे । चक्रमे । चक्रमिवहे । चक्रमि-
महे । कामयिता । कामयितासे । कमिता । कामयिष्यते । कमिष्यते । काम-
यताम् । अकामयत । कामयेत । कामयिषीष्ट । कमिषीष्ट ।

No. 561.—Let *ay* be the substitute of *ni* WHEN these—viz. *ām* (No. 504), *anta*, *ālu*, *āyya*, *itnu*, and *ishñu* (—affixes, of which there is no further mention made in this grammatical compendium—) FOLLOW. Thus *kamayāñchakre* "he desired." In cases where, as in the 2nd pret, the affixes are *ārdhadhātuka* (No. 432), the *niñ* (No. 560),

No. 503, is optional :—thus we may have *chakame* "he desired," *chakamāte* "they two desired," *chakamire* (No. 548) "they desired,"

chakamishē "thou didst desire," *chakamāthe* "you two desired," *chakamidhwe* (No. 549) "you desired," *chakāme* "I desired," *chakamī-vahe* "we two desired," *chakamīmahe* "we desired," *kāmayitā* "he will desire," *kāmayitāwe* "thou wilt desire," again (without *niñ*) *kamitā* "he will desire," *kāmayshyate* or *kamishyate* "he will desire," *kāmayatām* (No. 552) "let him desire," *akāmayata* "he desired," *kāmayeta* "he may desire," *kāmayishishṭa* or *kamishishṭa* (No. 558) "may he desire."

णिश्चिः सुभ्यः कर्तरि चङ् । ३ । १ । ४८ ।

एयन्तात् श्रादिभ्यश्च ज्ञेश्चङ् कर्त्रर्थे लुङि । कामि अत इति स्थिते ।

No. 562.—AFTER what ends in *NI* (No. 560), AND AFTER the verbs *śri* &c. i. e. *ŚRI* "to serve," *DRU* "to run," AND *SRU* "to drop." let *CHAÑ* be the substitute of *chli* (No. 471), WHEN *luñ* follows SIGNIFYING AN AGENT. The case then standing thus—viz: *kāmi* + *ata*, we look forward.

णोरनिति । ६ । ४ । ५१ ।

अनिडादावार्धधातुके णेर्लोपः ।

No. 563.—Let there be elision OF *NI* WHEN an *ardhaulhātuka* affix, NOT beginning WITH the augment *IT*, FOLLOWS. Thus, in the 3rd pret., we find at this stage *kām* + *ata*.

णौ च णुपधाया ह्रस्वः । ७ । ४ । १ ।

चङ्परे णौ यदङ्गं तस्योपधाया ह्रस्वः ।

No. 564.—Let there be A SHORT vowel in the room OF THE PEN-ULTIMATE letter of an inflective base, WHEN *NI*, FOLLOWED BY *CHAÑ* (No. 562), is affixed. Thus we get *kam* + *ata*.

चङि । ६ । १ । ११ ।

अनभ्यासधात्ववयवस्यैकाचः प्रथमस्य द्वे स्तोऽजादेर्द्वितीयस्य ।

No. 565.—WHEN *CHAÑ* FOLLOWS, there are two in the room of the first portion, containing a single vowel, of an unreduplicated root—but (the reduplication is) of the second portion of a root that begins with a vowel. Thus we get (by No. 488) *chakam* + *ata*.

चङ्परेऽनङ्गनापे । ७ । ४ । ६३ ।

चङ्परं लो यदङ्गं तस्य योऽभ्यासो लघुपरस्तस्य सनीव कार्यं स्यादण्वाव-
लोपेऽसति ।

No. 566.—Let the effect be LIKE as if SAN (No. 752) had followed on the reduplicate, if FOLLOWED BY A LIGHT vowel (No. 482), of a inflective base to which *ni*, FOLLOWED BY CHAÑ, is affixed—PROVIDE THERE IS NOT THE ELISION OF any letter in the *pratyáhára* AK occasioned by the affixing of *ni* (as, for example, under the provisions of No. 505, there is).

सन्यतः । ७ । ४ । ७६ ।

अभ्यासस्यात इत् सनि ।

No. 567.—Let short *i* be the substitute OF the SHORT A of a reduplicate WHEN SAN FOLLOWS. Thus (No. 566) we get *chikam + ata*.

दीर्घो लघोः । ७ । ४ । ६४ ।

लघोरभ्यासस्य दीर्घः सन्वद्भावविषये । अचीकमत । णिङ्भावपत्ते ।

No. 568.—Let there be A LONG vowel in the room OF A LIGHT (vowel of a reduplicate, in a case where the state of things is as if the affix were *san* (No. 566). Thus we have finally (No. 457) *achí-kamata* “he desired.”

On the alternative (allowed by No. 503) of there not being the affix *niñ*, the rule following applies.

कमेश्चिश्चङ् वाच्यः । अचकमत । अकामयिष्यत । अकमिष्यत । अय गते । ३ । अयते ।

No. 569.—“CHAÑ SHOULD BE STATED to be the substitute OF CHLI coming AFTER the verb KAM.” Thus we have *achakamata* “he desired,” *akamayishyata* or *akamishyata* (No. 503) “he would desire.”

The next verb to be conjugated is *ay* (*aya*) “to go,” which makes *ayate* “he goes.”

उपसर्गस्यायते । ८ । २ । १६ ।

अयतावुपसर्गस्थरेफस्य लत्वम् । प्रायते । पलायते ।

No. 570.—There is a substitution of *l* for the *r* OF AN UPASARGA (No. 47), WHEN the verb AY FOLLOWS. Thus *pra + ayate = pláyate* “he flees,” *pará + ayate = paláyate* “he flees.”

दयायासश्च । ३ । १ । ३७ ।

एभ्य आम् लिटि । अयांचक्रे । अयिता । अयिष्यते । अयताम् । आयत । अयेत । अयिषीष्ट ।

No. 571.—And AFTER these—i. e. DAY “to give,” AY “to go,” AND AS “to sit,”—let there be *ám*, when *liṭ* follows. Thus *ayáñchakre* “he went,” *ayitá* “he will go,” *ayishyate* “he will go,” *ayatám* (No. 552) “let him go,” *áyata* “he went,” *ayeta* “he may go,” *ayishishṭa* (No. 558) “may he go.”

विभाषेतः । ८ । ३ । ७६ ।

इणः परो य इट् ततः परेषां षीध्वंलुङ्लिट्तां धस्य वा ठः । अयिषीध्वम् । अयिषीद्धम् । आयिष्टु । आयिध्वम् । आयिद्धम् । आयिष्यत । द्युत दीप्तौ । ४ । व्यातते ।

No. 572.—Cerebral *dh* (see No. 549) is OPTIONALLY the substitute of the dental *dh* of *shúddhavam*, or of a substitute of *luṅ* or *liṭ*, coming AFTER the augment *iṭ* that follows one of the letters of the *pratyá-hára in*. Thus *ayishíddhavam* or *ayishíddhavam* “may you go,” *áyishṭa* (Nos. 478, 471, &c.) “he went,” *áyidhavam* or *áyidhavam* “you went,” *áyishyata* “he would go.”

The next verb to be conjugated is *dyut* (*dyuta*) “to shine,” which makes *dyotate* (Nos. 419 and 420) “he shines.”

द्युतिस्वाप्योः संप्रसारणम् । ७ । ४ । ६७ ।

अनयोरभ्यासस्य संप्रसारणं स्यात् । द्विद्युते ।

No. 573.—Let there be A VOWEL in the room OF the semi-vowel (No. 281) of the reduplicate of these two verbs—viz. DYUT “to shine,” AND SWÁPI “to cause to sleep.” Thus *didyute* “he shone.”

द्युद्भ्यो लङि । १ । ३ । ९१ ।

द्युतादिभ्यः परस्मैपदं वा लुङि । पुषादीत्यङ् । अद्युतत् । अद्योतिष्ट । अद्योतिष्यत । एवं श्विता वर्ण । ५ । । जिमिदा । स्नेहने । ६ । जिष्विदा स्नेनमोचनयोः । ७ । स्नेहनमोहनयोरित्येके । जित्विदा चेत्येके । इव दीप्ता-वभिप्रीतौ च । ८ । घट् परिवर्तने । ९ । शुभ दीप्तौ । १० । क्षुभ संचलने । ११ । गाम् तुभ हिंसायाम् । १२ । १३ । संसु धंसु ध्वंसु अवसंसने । १४ । १५ । १६ । ध्वंसु गतौ । १७ । संभु विश्वासे । १८ । वृत्तु वर्तने । १९ । वर्तते । वृष्टे । वर्तिता ।

No. 574.—AFTER the verbs DYUT, &c. the *parasmaipada* terminations may optionally be the substitutes, WHEN LUK is affixed. Then, by No. 542, *añ* is in this case substituted for the *chli* (No. 471). Thus we have *adyutat*, or, on the alternative, *adyotishṭa* (Nos. 472, 433, and 169), “he shone,” *adyotishyata* “he would shine.”

In the same way are treated *śvit* (*śviti*) “to be white,” *mid* (*ñimidā*) “to be unctuous,” *śhid*; (*ñishwidā*) “to be unctuous” and “to quit”—or as some say—“to fascinate”—while others again say that it is not this verb, but *kshwid* (*ñikshwidā*) “to be unctuous—to liberate” that comes under the rule, *ruch* (*rucha*) “to shine—to please,” *ghuṭ* (*ghaṭṭ*) “to exchange,” *śubh* (*śubha*) “to be beautiful,” *kshubh* (*kshubha*) “to shake,” *nubh* (*nubha*) and *tubh* (*tubha*) “to hurt,” *srañs* (*srañsu*), *bhrañs* (*bhrañsu*), and *dhwñs* (*dhwñsu*) “to fall down,” *dhwāñs* (*dhwāñsu*) “to go,” *srambh* (*srambhu*) “to trust in,” and *vṛit* (*vṛitu*) “to be.” This last makes *vartate* “he is,” *vartite* (No. 548) “he was,” *vartitā* “he will be.”

वृद्धयः स्यसनाः । १ । ३ । ६२ ।

वृतादिभ्यः पञ्चभ्यो वा परस्मैपदं स्ये सनि च ।

No. 575.—AFTER the five verbs VṚIT “to be,” &c., there shall optionally be the *parasmaipada* affixes, WHEN SYA (No. 435) OR SAN (No. 752) is attached.

न वृद्धयश्चतुर्भ्यः । ७ । २ । ५६ ।

**वृत्तुश्चतुर्भ्यः सादेराध्यातुक्त्वेण न तदनयोर्भावे । वृत्स्यति ।
वृत्तिष्यते । वर्तताम् । अवर्तते । वर्तते । वर्तिषीष्ट । अवर्तिष्ट । अवर्त्येत ।
अवर्तिष्यत । दद दाने । २० । ददते ।**

No. 576.—The augment *it* (No. 433) shall NOT be the augment of an *ārdhadhātuka* affix beginning with the letter *s* and coming AFTER one of THE FOUR verbs VṚIT &c. viz. *vṛi* “to be,” *vṛidh* “to grow,” *śridh* “to break wind,” or *syandā* “to ooze,” in the absence of the *ātmanepada* affixes (No. 409). Thus the augment *it* does not appear in *vartisyati* (where the affix is a *parasmaipada*), but it does in *vartishyate* (where the affix is *ātmanepada*) “he will be,” *virtutam* “let him be,” *avirtata* “he was,” *vareta* “he may be,” *vartishishṭa* (No. 558) “may he be,” *avartishṭa* “he was,” *avartisyat* (No. 575) or *avartishyata* (No. 576) “he would be.”

The next verb to be conjugated is *dad* (*dada*) "to give," which makes *dadate* "he gives."

न शस दद्यादिगुणानाम् । ई । ४ । १२६ ।

शसेदेदेवकारादीनां गुणशब्देन विहितो योऽकारस्तस्य एत्वाभ्यासलोपौ न । दददे । दददाते । दददिरे । ददिता । ददिष्यते । ददताम् । अददत । ददेत । ददिषीष्ट । अददिष्ट । अददिष्यत । ज्रूष् लज्जायाम् । २१ । ज्रपते ।

No. 577.—There shall NOT be a change to *e* (No. 494) in the case OF the verbs *śAS* "to bless," OR *DAD* "to give," OR OF WHAT verbs BEGIN WITH *V*, OR of the *α* which is appointed by the term *GUṆA* (as in No. 420), nor shall there be the elision of the reduplicate. Thus we have *dadude* "he gave," *dadadāte* "they two gave," *dadadire* "they gave," *daditā* "he will give," *dadishyate* "he will give," *dadatām* "let him give," *adadata* "he gave," *dadeta* "he may give," *dadishīṣṭa* (No. 558) "may he give," *adadishṭa* "he gave," *adadishyta* "he would give."

The next verb to be conjugated is *trap* (*trapūsh*) "to be ashamed," which makes *trapate* "he is ashamed."

न फलभजत्रपश्च । ई । ४ । १२२ ।

एषामत एत्वमभ्यासलोपश्च किति लिटि सेटि यलि च । ज्रेपे । ज्रपिता । ज्रप्ता । ज्रपिष्यते । ज्रप्यते । ज्रपताम् । अज्रपत । ज्रपेत । ज्रपिषीष्ट । ज्रप्सीष्ट । अज्रपिष्ट । अज्रप्त । अज्रपिष्यत । अज्रप्यत ।

इत्यात्मनेपदिनः ।

No. 578.—There shall be the change to *e* of the *α* OF these, viz. *TRI* "to cross," *PHAL* "to bear fruit" *BHAJ* "to serve," AND *TRAP* (*TRAPUSH*) "to be ashamed," and also the elision of the reduplicate, when a substitute for *lit* with an indicatory *k* (No. 494), or *thal* with the augment *it* (No. 495), follows. Thus *trepe* "he was ashamed," *trapitā* or *traptā* (without the augment *it*—No. 511) "he will be ashamed," *trapishyate* or *trapsyate* "he will be ashamed," *trapatām* "let him be ashamed," *atrapata* "he was ashamed," *trapeta* "he may be ashamed," *trapishīṣṭa* (No. 558) or, on the option allowed (by No. 511), *trapsīṣṭa*, "may he be ashamed," *atrapishṭa* or (by No. 513, when the augment *it* on the option allowed by No. 511, is not at-

tached,) *atraptā* "he was ashamed," *atrapiśhyata* or *atrapsyata* (No. 511) he would be ashamed."

So much for the formation, or conjugation, of verbs with the *ātmanepada* terminations.

अिञ् सेवायम् । १ । अयति । अयते । शिञ्चाय । शिञ्चये । अयिता । अयिष्यति । अयिष्यते । अयतु । अयताम् । अअयत् । अअयत । अयेत् । अयेत । अयात् । अयिषीष्ट । चङ् । अशिञ्चयत् । अशिञ्चयत । अअयिष्यत् । अअयिष्यत । भृञ् भरणे । २ । भरति । भरते । बभार । बभूवुः । बभुः । बभर्थ । बभृव । बभृम । बभे । बभृषे । भर्तासि । भर्तासे । भरिष्यति । भरिष्यते । भरतु । भरताम् । अभरत् । अभरत । भरेत् । भरेत ।

No. 579.—The verbs next to be considered take both the *paraśmaipada* and the *ātmanepada* terminations. Of these *ŚRI* (*śrin*) "TO SERVE," makes *śrayīti* or *śrayate* "he serves," *śīśrāya* or *śīśriye* "he served," *śrayitā* "he will serve," *śrayiśhyati* or *śrayiśhyate* "he will serve," *śrayatu* or *śrayatām* "let him serve," *aśrayat* or *aśrayata* "he served," *śrayet* or *śrayeta* "he may serve," *śrīyāt* (No. 518) or *śrayiśhīṣṭa* (No. 558) "may he serve," substituting *chañ*, instead of *sich*, for *chli* by No. 562, *aśīśriyat*, or, with the *ātmanepada*, *aśīśriyatu* "he served," *aśrayiśhyat* or *aśrayiśhyata* "he would serve."

The verb *bhri* (*bhrin*) "to nourish" makes *bharati* or *bharate* "he nourishes," *babhāra* "he nourished," *babhratuh* (No. 424) "they two nourished," *babhruh* "they nourished," *babhartha* "thou didst nourish," *babhriva* "we two nourished," *babhrima* "we nourished," *babhre* (No. 548) "he nourished," *babhrishe* "thou didst nourish," *bhartāsi* or *bhartāse* "thou wilt nourish," *bharishyati* or *bharishyate* "he will nourish," *bharatu* or *bharatām* "let him nourish," *abharat* or *abharata* "he nourished," *bharet* or *bhareta* "he may nourish."

रिङ् शयग्लिङ् । १ । ४ । २८ ।

शे यकि यादावार्धधातुके लिङि क्तो रिङ् । रीङि प्रकृते रिङ्विधाने सामर्थ्याद् दीर्घा न । धियात् ।

No. 580.—Let *RIŃ* be the substitute of the vowel *ri*, WHEN *SA* (No. 693) FOLLOWS, OR *YAK* (No. 801), OR an *ārdhadhātuka* substitute of *LIŃ* beginning with the letter *y*. The substitute *riñ* presenting itself in this place, in the aphorism immediately preceding the present

one (viz. VII. 4. 27), a long vowel is not substituted by No. 518—otherwise the direction to substitute *riñ* (with a short vowel) would be unmeaning.—Thus we have *bhriyāt* “may he nourish.”

उश्च । १ । २ । १२ ।

**अवर्णान्तात् परौ भलादी लिङ्सिचौ कितौ स्तस्तिङि । भृषीष्ट । भृषी-
यास्ताम् । अभार्षीत् ।**

No. 581.—AND *lin* and *sich*, coming AFTER what ends in *RI* OR *Rī*, are regarded as having an indicatory *k*, when an *ātmanepada* affix (*tañ*) follows. Thus—without the substitution of *guṇa* (No. 467), we have *bhriśīṣṭa* (No. 558) “may he nourish,” *bhriśīṣṭām* “may they two nourish,” *abhārshīt* (Nos. 457, 471, 472, 479, and 519) “he nourished.”

ह्रस्वादङ्गात् । ८ । २ । २७ ।

**सिचो लोपो भलि । अभृत । अभरिष्यत् । अभरिष्यत । हृञ् हरणे । ३ ।
हरति । हरते । जहार । जहे । जहर्थ । जह्रिष । जह्रिम । जह्रिषे । हर्ता ।
हरिष्यति । हरिष्यते । हरतु । हरताम् । अहरत् । अहरत । हरेत् । हरेत ।
द्वियात् । हृषीष्ट । हृषीयास्ताम् । अहार्षीत् । अहृत । अहरिष्यत् । अहरि-
ष्यत । धृञ् धारणे । ४ । धरति । धरते । णीञ् प्रापणे । ५ । नयति । नयते ।
डुपचष् पाके । ६ । पचति । पचते । पपाच । पेचिथ । पपच्य । पेचे । पक्ता ।
भज सेवायाम् । ७ । भजति । भजते । बभाज । भेजे । भक्ता । भक्ष्यति ।
भक्ष्यते । अभक्षीत् । अभक्त । अभक्षाताम् । यज देवपूजासंगतिकरणदानेषु ।
८ । यजति । यजते ।**

No. 582.—AFTER A SHORT INFLECTIVE BASE, there is elision of *sich*, if a *jhal* follows. Thus *abhṛita* “he nourished,” *abharishyat* or *abharishyata* “he would nourish.”

The verb *hri* (*hriñ*) “to take” makes *harati* or *hrate* “he takes,” *jahūra* or *jahre* “he took,” *jahurtha* “thou didst take,” *jahriva* “w took,” *jahrima* “we took,” *jahrishe* “thou didst take,” *hartā* “he will take,” *harishyati* or *harishyate* “he will take,” *haratu* or *haratām* “let him take,” *aharat* or *aharata* “he took,” *haret* or *haretu* “he may take,” *hriyāt* (Nos. 580 and 337) or *hriśīṣṭa* (Nos. 555 and 558) “may he take,” *hriśīṣṭām* “may they two take,” *ahārshīt* (No. 519) or *ahṛita* (No. 582) “he took,” *aharishyat* or *aharishyata* “he would take.”

In like manner *dhṛi* (*dhṛin*) "to hold" makes *dharati* or *dharati* "he holds;" *ñi* (*ñin*) "to lead" makes *nayati* or *nayate* "he leads;" *pach* (*ḍupachash*) "to cook" makes *pachati* or *pachate* "he cooks;" *papācha* "he cooked," *pechitha* (Nos. 517 and 495) or *papaktha* (No. 516) "thou didst cook," *peche* (No. 494) "he cooked," *paktā* "he will cook;" *bhaj* (*bhaja*) "to serve" makes *bhajati* or *bhajate* "he serves," *bavhāja* or *bheje* (No. 578) "he served," *bhaktā* "he will serve," *bhakshyati* or *bhakshyate* "he will serve," *abhdakshīt* (No. 499) or *abhakta* (No. 513) "he served," *abhdakshātīm* "they two served;" *yaj* (*yaja*) "to worship a deity, to associate with, to endow," makes *yajati* or *yajate* "he worships."

लित्यभ्यासस्योभयेषाम् । ६ । १ । १७ ।

वच्चादीनां वच्चादीनां वाभ्यासस्य संप्रसारणं लिति । इयाज ।

No. 583.—WHEN LIT FOLLOWS, there is a vowel (No. 281) in the room OF the semi-vowel OF THE REDUPLICATE OF BOTH sets of verbs, viz. *vach*, &c. (No. 584) and *grah*, &c. (No. 675). Thus *iyāja* "he worshipped."

वचिस्वपियजादीनां किति । ६ । १ । १५ ।

वचिस्वप्पोर्यजादीनां च संप्रसारणं किति । ईजेतुः । ईजुः । इयजिथ । इयष्ट । ईजे । यष्ट ।

No. 584.—There is a vowel (No. 281) in the room of the semi-vowel OF *VACH* "to speak," *SWAP* "to sleep," AND *YAJ*, &c., when an affix with an indicatory *k* (No. 486) follows. Thus we have *i+aj+atuh*, which, by No. 283, becomes *ij+atuh*, and, by reduplication *ij+ij+atuh*. By Nos. 428 and 55, this becomes finally *ijatuh* "they two worshipped," and so *ijuh* "they worshipped," *iyajitha* (where there is an indicatory *p*) or (without the augment—No. 517) *iyashtha* (Nos. 334 and 78) "thou didst worship," *ije* "he worshipped," *yashātā* (Nos. 334 and 78) "he will worship."

षढोः कः सि । ८ । २ । ४१ ।

षस्य ढस्य च कः स्यात् सकारे परे । यज्यति । यज्यते । इज्यात् । यतीष्ट । अयातीत् । अयष्ट । वह प्राणणे । ८ । वहति । वहते । उवाह । ऊहत् । ऊहुः । उवहिथ ।

No. 585.—WHEN S FOLLOWS, there is K in the room OF SH OR DH. Thus (the *j*, by No. 334, having become *sh*), *yakshyati* or *yakshyate* “he will worship,” *ijyát* (Nos. 584 and 337) or *yakshishṭa* “may he worship,” *ayákshít* (No. 499) or *ayashṭa* (Nos. 334 and 513) “he worshipped.”

The verb *vah* (*vaha*) “to bear” makes *vahati* or *vahate* “he bears,” *uváha* (No. 583) “he bore,” *úhatuh* (No. 584) “they two bore,” *úhuh* “they bore,” *uvuhitha* “thou didst bear.”

अवस्तथोर्धोऽधः । ८ । २ । ४० ।

अवः पर्योस्तथोर्धः स्यात् तु दधाते ।

No. 586.—Let there be DH in the room OF T OR TH coming AFTER A JHASH (a soft aspirate), but NOT if *t* or *th* is a part OF the verb DHÁ “to hold.” Thus, when we have *vah*+*tha* without the augment *it* (No. 517). The *h* being changed to *dh* by No. 276, the *th* of *thal* becomes *dh* by the present rule, and then *dh* by No. 78.

ढो ढे लोपः । ८ । ३ । १३ ।

No. 587.—There is ELISION OF DH, WHEN DH FOLLOWS.

सहिव ञोदवर्णस्य । ६ । ३ । ११२ ।

**ठलोपः । उवोठ । ऊहे । वोठा । वत्यति । अवाचीत् । अवोठाम् ।
अवाहुः । अवाचीः । अवोठम् । अवोठ । अवात्तम् । अवात्त्व । अवात्म ।
अवोठ । अवत्ताताम् । अवत्तत । अवोठाः । अवत्तायाम् । अवोद्धम् । अवत्ति ।
अवत्वहि । अवत्त्वहि ।**

इति भवादयः ।

No. 588.—When elision of *dh* (No. 587) has taken place, let O be the substitute in the room OF the A OF SHAH “to endure,” AND VAH “to bear.” Thus we have *uvodha* “thou didst bear,” *úhe* “he bore,” *vodhá* (No. 586) “he will bear,” *yakshyati* (No. 585) “he will bear,” *avákshít* (No. 499) “he bore,” *avodhám* (Nos. 513, 276, and 586) “they two bore,” *avákshuh* “they bore,” *avákshih* “thou borest,” *avodham* “you two bore,” *avodhu* “you bore,” *aváksham* “I bore,” *avákshwa* “we two bore,” *avákshma* “we bore,” or, with the *átmanepada* affixes, *avodha* (Nos. 513, 276, and 586) “he bore,” *avakshátm*

"they two bore," *avakshata* "they bore," *avoḍhādh* "thou borest," *avakshāthām* "you two bore," *avoḍhwam* "you bore," *avakshi* "I bore," *avakshwahi* "we two bore," *avakshmahi* "we bore."

So much for the 1st class of verbs, consisting of "*bhū*, &."

The 2nd class of verbs begins with the verb *ad* (*ada*) "to eat."

अदादयः ।

अद भक्षणे । १ ।

आः प्रभृतिभ्यः शपः । २ । ४ । ७२ ।

लुक् स्यात् । अस्ति । अतः । अदन्ति । अत्ति । अत्यः । अत्य । अद्भि ।
अद्भुः । अद्भुः ।

No. 589.—Let there be elision (*luk*) OF ŚAP (No. 419) AFTER AD, "to eat," &c. We then have *atti* (No. 90) "he eats," *attah* "they two eat," *adanti* "they eat," *atsi* "thou eatest," *atthah* "you two eat," *attha* "you eat," *admi* "I eat," *adwah* "we two eat," *admah* "we eat."

लित्यन्यतरस्याम् । २ । ४ । ४० ।

अदो घस्तृ स्यात् । जघास । उपधालोपः । घस्य चत्त्वम् ।

No. 590.—Let *ghas* (*ghasṭri*) be OPTIONALLY the substitute of the root *ad*, WHEN LIT FOLLOWS. Thus we may have *jaghāsa* "he ate."

In making the next modification of this word, we have elision of the penultimate letter, from No. 540, and the substitution of a *char* for the *gh*, by No. 90, and we look forward.

शासिवसिघसीनां च । ८ । ३ । ६० ।

इणकुभ्यामेषां सस्य षः । जत्तुः । जतुः । जघसिथ । जत्तयुः । जत ।
जघास । जत्तिथ । जत्तिम । आद । आदतुः । आदुः ।

No. 591.—AND let there be *sh* in the room of the *s* OF these verbs—viz. ŚAS "to instruct," VAS "to dwell," AND GHAS "to eat," coming after *in* or a guttural (see No. 169). Thus we have *jakshatuh* "they two ate," *jakshuh* "they ate," *jaghasitha* "thou didst eat," *jakshathuh* "you two ate," *jaksha* "you ate," *jaghāsa* "I ate," *jakshiva* "we two ate," *jakshima* "we ate." On the alternative allowed by No. 590, we have *āda* (No. 477) "he ate," *ādatuh* "they two ate," *āduh* "they ate."

इडत्यतिव्ययतानान् । ७ । २ । ६६ ।

अद् च व्यञ् रभ्यस्यतो नित्यमिड् स्यात् । आदिथ । अत्ता । अस्यति । अत्तु । अत्तात् । अत्ताम् । अदन्तु ।

No. 592.—Let *ir* be always the augment OF *thal* coming after these—viz. AD “to eat,” *ri* “to go,” AND *vyen* “to cover.” Thus *aditha* “thou didst eat,” *attā* “he will eat,” *atsyati* “he will eat,” *attu* “let him eat,” *attāt* (No. 444) “may he eat,” *attām* (No. 446) “let the two eat,” *adantu* “let them eat.”

हुभल्भ्यो हेर्धिः । ६ । ४ । १०१ ।

अद्भि । अत्तात् । अत्तम् । अत्त । अदानि । अदाव । अदाम ।

No. 593.—Let there be *DH* instead OF *HI* (No. 447) AFTER the verb *HU* “to give,” and what ends in *JHAL*. Thus *adlhi* “do thou eat,” *attāt* (No. 444) “mayst thou eat,” *attām* “do you two eat,” *atta* “eat ye,” *adāni* “let me eat,” *adāva* (Nos. 445 and 455) “let us two eat,” *adāma* “let us eat.”

अदः सर्वेषाम् । ७ । ३ । १०० ।

अदोऽष्टकसार्वधातुकस्याट् स्यात् । आदत् । आत्ताम् । आदत् । आदः । आत्तम् । आत्त । आदम् । आद् । आद् । अद्यात् । अद्याताम् । अद्युः । अद्यात् । अद्यास्ताम् । अद्यासुः ।

No. 594.—According to the opinion OF ALL the authorities, *at* shall be the augment of a uniliteral affix coming AFTER the verb AD “to eat.” Thus *ālat* (No. 478) “he ate,” *ātām* “they two ate,” *ādan* “they ate,” *ālah* “thou atest,” *āttam* “you two ate,” *ātta* “you ate,” *ādām* “I ate,” *ādwa* (No. 455) “we two ate,” *ādma* “we ate,” *adyāt* (No. 461) “he may eat,” *adyātām* “they two may eat,” *adyuh* (No. 527) “they may eat,” *adyāt* (No. 337) “may he eat,” *adyāstām* “may they two eat,” *adyāsuh* “may they eat.”

लुङ्सनार्धस्त्व । २ । ४ । ३७ ।

अदः । अङ् । अघसत् । आस्यत् । हन हिंसागत्योः । २ । हन्ति ।

No. 595.—WHEN *LUṆ* OR *SAN* (No. 752) FOLLOWS, let *GHASLRI* be the substitute of the verb *ad*. Instead of *chli* (No. 471), there is *añ* (No. 542). Thus *aghasat* “he ate,” *ātsyat* “he would eat.”

The verb *han* (*hana*) “to kill or to go” makes *hanti* “he kills.”

अनुनासिकान्तानामेषां लोपोः किति ङिति । दीनामनुनासिक- लोपो भ्रूलि किति । ६ । ४ । ३७ ।

अनुनासिकान्तानामेषां लोपः किति ङिति । यमिरामिनमिगमिहनिमन्य-
तयोऽनुदात्तोपदेशाः । तनु वणु व्रिणु वृणु घृणु वनु मनु तनोत्यादयः ।
हतः । घ्नन्ति । हंसि । हयः । हय । हन्मि । हन्वः । हन्मः । जघान । ज-
घ्रतुः । जघ्नः ।

No. 596.—WHEN THERE FOLLOWS an affix, beginning with a *JAHA*, and DISTINGUISHED BY AN INDICATORY *K* OR *Ṣ*, there is ELISION OF THE NASAL OF the following that end in a nasal, viz. THOSE WHICH IN THEIR ORIGINAL ENUNCIATION ARE GRAVELY ACCENTED, AND VAN “to ask or beg,” AND TAN “to stretch,” &c.

Those which (ending in a nasal, see No. 510) are in their original enunciation gravely accented, or the following, viz: *yam* “to restrain,” *ram* “to sport,” *nam* “to bow,” *gam* “to go,” *han* “to kill,” and *man* “to respect.”

By “*tan* &c.” (the verbs of the 8th class, which, *kṛi* excepted, end in nasal,) are meant the following—viz. *tan* “to stretch,” *kshaṇ* “to kill,” *kṣhīṇ* “to kill,” *rin* “to go,” *trin* “to eat grass,” *ghrin* “to shine,” *van* “to ask,” and *man* “to understand.”

By this rule we have *han + tas = hatah* (No. 535) “they two kill,” *ghananti* (Nos. 540 and 314) “they kill,” *haṁsi* (No. 94) “thou killest,” *hatah* “you two kill,” *hatha* “you kill,” *hanmi* “I kill,” *hanwah* “we two kill,” *hnmah* “we kill,” *jaghāna* (Nos. 314, 488, and 489) “he killed,” *jaghnatuh* (No. 540) “they two killed,” *jaghnuk* “they killed.”

अभ्यासाच्च । ७ । ३ । ५५ ।

हन्तेर्हस्य कुत्वम् । जघनिय । जघन्य । जघ्नयुः । जघ्न । जघान ।
जघन । जघ्निव । जघ्निम । हन्ता । हनिष्यति । हन्तु । हतात् । हताम् ।
घ्नन्तु ।

No. 597.—AND AFTER THE REDUPLICATE syllable, there is the substitution of a letter of the *k* class in the room of the *h* of the verb *han*. Thus we have *jaghanitha* (No. 517) or *jaghantha* “thou didst kill,” *jaghnatuh* (No. 540) “you two killed,” *jaghna* “you killed,”

jaghāna (No. 489) or *jaghana* (No. 490) "I killed," *jaghniva* (No. 433) "we two killed," *jaghnīma* "we killed," *hantā* (No. 510) "he will kill," *hanishyati* "he will kill," *hantu* "let him kill," *hatāt* (Nos. 444 and 596) "may he kill," *hatām* "let the two kill," *ghnantu* (Nos. 540 and 314) "let them kill."

हन्तेर्जः । ६ । ४ । ३६ ।

हो ।

No. 598.—Let *JA* be the substitute OF the verb *HAN*, when *hi* (No. 447) follows.

Then, by No. 448, the *hi* would be elided, were it not for the rule here following.

असिद्धवदत्राभात् । ६ । ४ । २२ ।

इत ऊर्ध्वमापादसमाप्तेराभीयम् । समानाश्रये तस्मिन् कर्तव्ये तदसिद्धम् । इति जस्यासिद्धत्वाच्च हेर्लुक् । जहि । हतात् । हतम् । हत । हनानि । हनाव । हनाम । अहन् । अहताम् । अघ्नन् । अहन् । अहतम् । अहत । अहनम् । अहन्व । अहन्म । हन्यात् ।

No. 599.—The rules, reckoning FROM THIS one to the end of the chapter (viz. the 4th chap. of the VIth Lecture), are called *ābhīya*, (because the chapter ends with a series of rules dependent on the aphorism) "BHASYA." When that (viz. one of the rules called *ābhīya*) is to brought into operation, having the same place (for coming into operation, as another *ābhīya* which has already taken effect), that one (which has taken effect) shall be regarded AS NOT HAVING TAKEN EFFECT.

Thus (*ja* having been substituted for *hin*, by No. 598, it might have been expected that the *hi* would be elided by No. 448, but) since the change to *ja* is not regarded as having been accomplished, elision of *hi* does not take place. So we have *jahi* "do thou kill," *hatāt* (Nos. 444 and 596) "mayst thou kill," *hatām* "do you two kill," *hata* "do you kill," *hanāni* "let me kill," *hanāva* "let us two kill," *hanāma* "let us kill," *ahan* (Nos. 458 and 199) "he killed," *ahatām* (No. 596) "they two killed," *aghnan* (Nos. 540, 314, and 26) "they killed" (Nos. 458 and 199) "thou didst kill," *ahatam* "you two killed," *ahata* "you killed," *ahanam* "I killed," *ahanwa* "we two killed," *ahanma* "we killed," *hanyāt* (No. 461) "he may kill."

आर्धधातुके । २ । ४ । ३५ ।

इत्यधिकृत्य ।

No. 600.—WHERE the affix in question is *ÁRDHADHÁTUKA* (No. 436.—this aphorism having been placed as a regulator (among others of the rule following—we look forward).

हनो वध लिङि । २ । ४ । ४२ ।

No. 601.—Let *BADH* be the substitute OF the verb *HAN*, WHEN *LIṆ* FOLLOWS. (No. 600.)

लुङि च । २ । ४ । ४३ ।

वध्यात् । वध्यास्ताम् । अवधीत् । अहनिष्यत् । यु मिश्रणामिश्रणयोः । ३ ।

N. 602.—AND WHEN *LUṆ* FOLLOWS (let *vadh* be the substitute of *han*, as directed in No. 601—provided the affix, as ruled by No. 600, is *árdhadhátuka*). Thus we have *vadhyát* (No. 337) “may he kill,” *vadhyástám* “may they two kill,” *avadhít* “he killed,” *ahanishyat* “he would kill.”

The verb *yu* “to mix or to separate” is next conjugated.

उतो वृद्धिर्लुकि हलि । ७ । ३ । ८६ ।

लुग्विषय उतो वृद्धिः पिति हलादौ सार्वधातुके न त्वभ्यस्तस्य । यौति । युतः । युवन्ति । यौषि । युथः । युथ । यौमि । युवः । युमः । युयाव । यविता । यविष्यति । यौतु । युतात् । अयौत् । अयुताम् । अयुवन् । युयात् । इह वृद्धिर्न । भाष्ये पिच्च डिच्च डिच्च पिच्चति व्याख्यानात् । युयाताम् । युयुः । यूयात् । यूयास्ताम् । यूयासुः । अयावीत् । अयविष्यत् । या प्रापणे । ४ । याति । यातः । यान्ति । ययौ । याता । यास्यति । यातु । अयात् । अयाताम् ।

No. 603.—WHERE elision, through *LUK*, HAS TAKEN PLACE (as by No. 589), let *VRIDDHI* be substituted in the room OF SHORT U, WHEN a *sárvadhátuka* affix, beginning with A CONSONANT and distinguished by an indicatory *p*, FOLLOWS:—but not if the verb be reduplicated. Thus we have *yu + tip = yauti* “he mixes,” *yutah* “they two mix,” *yuvanti* (No. 220) “they mix,” *yauṣhi* (No. 169) “thou mixest,” *yuthah* “you two mix,” *yutha* “you mix,” *yaumi* “I mix,” *yuvah* “we two mix,” *yumah* “we mix,” *yuyáva* (No. 202) “he mixed,” *yavitá* (Nos. 433 and 420) “he will mix,” *yavishyati* “he will mix,” *yautu* “let him

mix," *yutát* (No. 444) "may he mix," *ayut* "he mixed," *ayutám* "they two mixed," *ayuvan* (No. 457) "they mixed," *yuyát* (No. 461) "he may mix,"—here there is not *viddhī* (from No. 603), because, according to the explanation in the *Mahābhāṣya*, "what has an indicatory *p* has not an indicatory *ñ*, and what has an indicatory *ñ* has not an indicatory *p*":—(so, when *yīsuṭ* came, which, see No. 460, is regarded as having an indicatory *ñ* the *tīp* ceased to be regarded as having an indicatory *p*, without which No. 603 does not apply). So *yuyātám* "they two may mix," *yuyuh* (No. 527) "they may mix," *yáyát* (Nos. 518 and 337) "may he mix," *yáyātám* "may they two mix," *yáyāsuḥ* "may they mix," *ayávít* (No. 519) "he mixed," *ayavishyat* (Nos. 433 and 420) "he would mix."

The verb *yá* "to go" makes *yāti* "he goes," *yáthh* "they two go," *yānti* "they go," *yayau* (No. 523) "he went," *yátá* "he will go," *yāsyati* "he will go," *yātu* "let him go," *ayát* "he went," *ayātám*, "they two went."

लङः शाकटायनस्यैव । ३ । ४ । १११ ।

आदन्ताक्तडो भेर्जुस् वा । अयुः । अयान् । यायात् । यायाताम् ।
 यायुः । यायात् । यायास्ताम् । यायासुः । अयासीत् । अयास्यत् । एवं वा
 गतिगन्धनयोः । ५ । भा दीप्तौ । ६ । ष्ठा शौचे । ७ । आ पाके । ८ । द्रा
 कुत्सायां गतौ । ९ । ष्मा भक्षणे । १० । रा दाने । ११ । ला आदाने । १२ ।
 दाप् लवने । १३ । ख्या प्रकथने । १४ । अय सार्वधातुक एव प्रयोक्तव्यः ।
 त्रिद ज्ञाने । १५ ।

No. 604.—In the opinion OF ŚĀKATĀYANA ONLY (and hence optionally), *jus* is the substitute of *jhi* in the room OF LAN, after what ends in long *d*. Thus *ayuk* (No. 527) or *ayín* (No. 26) "they went," *yáyát* (No. 461) "he may go," *yáyātám* "they two may go," *yáyuh* (No. 527) "they may go," *yáyát* (No. 337) "may he go," *yáyāstam* "may they two go," *yáyāsuḥ* "may they go," *ayávít* "he went," *ayāsyat* "he would go."

In the same way are conjugated *vá* "to go or smell," *bhá* "to shine," *shná* "to bathe," *śrá* "to cook," *drá* "to go badly," *psá* "to eat," *rá* "to give," *lá* "to take," *dá* "to cut," and *khyá* "to relate. This (viz. *khyá*) is to be employed only with the *sārvadhātuka* affixes.

The next verb to be conjugated is *vid* "to know."

विदो लटो वा । ३ । ४ । ८३ ।

वेत्तेर्लेटः परस्मैपदानां णलादयो वा । वेद । विदतुः । विदुः । वेत्थ ।
विदथुः । विद । वेद । विदु । विद्व । पत्ते । वेत्ति । विस्तः । विदन्ति ।

No. 605.—The affixes *ṇal* &c. (No. 424) are **OPTIONALLY** used instead of the *parasmaipada* substitutes of *LAṬ* coming **AFTER** the verb *VID* “to know.” Thus *veda* (No. 485) “he knows, *vidatuh* they two know,” *viduh* “they know, *vettha* “thou knowest,” *vidathuh* “you two know, *vidu* “you know,” *vedu* “I know,” *vidwa* “we two know,” *vidma* “we know.” On the other alternative, we have *vetti* (No. 485) “he knows,” *vittuh* (No. 467) “they two know,” *vidanti* “they know.”

उषविदजागृभ्योऽन्यतरस्याम् । ३ । १ । ३८ ।

एभ्यो लिट्याम् वा । विदेरदन्तत्वप्रतिज्ञानादामि न गुणः । विदांच-
कार । विवेद । वेदिता । वेदिष्यति ।

No. 606.—The augment *ám* is **OPTIONALLY** employed **AFTER** these—viz. *USH* “to burn,” *VID* “to know,” AND *JÁGRĪ* “to wake,”—when *lit* follows.

As there is an agreement (in the present instance) to regard the verb *vid* as ending in short *a* (*vida*), *guṇa* is not substituted (as it would otherwise have been by No. 485). Thus we have *vidāñchakāra* or *viveḍa* “he knows,” *veditá* “he will know,” *vedishyati* “he will know.”

विदांकुर्वन्त्वित्यन्यतरस्याम् । ३ । १ । ४१ ।

वेत्तेर्लाट्याम् गुणाभावो लोटो लुग् लोटन्तकरोत्यनुप्रयोगश्च निपात्यते ।
पुरुषवचने न विवक्ष्यते । विदांकरोतु ।

No. 607.—When *lot* comes after the verb *vid*, then **OPTIONALLY** the augment *ám* is irregularly attached; there is no substitution of *guṇa* (from No. 420—which fact is indicated by the exhibition of the form *vidān* in the aphorism); there is elision (*luk*) of *lot*; and the verb *kṛi* “to make, with the terminations of the imperative, is appended. (giving, for example, *VIDĀŅKURVANTU*). One particular person and number is not alone intended to be spoken of (by the employment, in the aphorism, of the form *vidāṅkurvantu*).

Thus we may have *vidāṅkarotu* “let him know.”

तनादिङ्गञ्भ्य उः । ३ । १ । ७६ ।

शपोऽपवादः ।

No. 608.—Let U come AFTER the verbs TAN, &c. (No. 719), AND after the verb KRI “to make.” This debars the application of *śap* (No. 419).

अत उत् सार्वधातुके । ६ । ४ । ११० ।

उप्रत्ययान्तस्य कृजोऽत उत् सार्वधातुके कृडिति । विदांकुरुतात् । विदांकुरुताम् । विदांकुरुन्तु । विदांकुरु । विदांकरवाणि । अवेत् । अविताम् । अविदुः ।

No. 609.—Let SHORT U be the substitute OF the SHORT A of (*kar*, the modified form of) the verb *kri* ending with the affix *u* (No. 608), WHEN A SÁRVADHÁTUKA termination, with an indicatory *k* or *ñ*, FOLLOWS. Thus *vidáṅkurutát* (No. 607) “may he know,” *vidáṅkurutám* “let the two know,” *vidáṅkurvantu* “let ‘them know,” *vidáṅkuru* “know thou,” *vidáṅkaraváñi* (No. 420) “let me know,” *avet* (Nos. 458, 485, and 199) “he knew,” *avittám* “they two knew,” *aviduh* (No. 481) “they knew.”

दश्च ! ८ । २ । ७५ ।

धातोर्दस्य पदान्तस्य सिपि र्वा । अवेः । अवेत् । विद्यात् । विद्यास्ताम् । अवेदीत् । अवेदिष्यत् । अस भुवि । १६ । अस्ति ।

No. 610.—AND when *sip* follows, *ru* is optionally the substitute OF the D of a verb, when the *d* is at the end of a *pada*. Thus we have *aveh* (No. 111) or *avet* “thou knewest,” *vidyát* “he may know, or, may he know,” *vidyástám* “may they two know,” *avedít* “he knew,” *avedishyat* “he would know.”

The verb *as* “to be” makes *asti* “he is.”

असोरल्लोपः । ६ । ४ । १११ ।

नस्यास्तेश्वातो लोपः सार्वधातुके कृडिति । स्तः । सन्ति । असि स्यः । स्य । अस्मि । स्वः । स्मः ।

No. 611.—Let there be ELISION OF the A OF the affix *SNAM* (No. 714) AND of the verb *AS* “to be,” when a *sárvadhátuka* affix, with an indicatory *k* or *ñ*, follows. Thus *stah* (No. 535) “they two are,” *santi* “they are,” *asi* (No. 438) “thou art,” *stah* “you two are,” *stha* “you are,” *asmi* “I am,” *swah* “we two are,” *smah* “we are.”

उपसर्गप्रादुर्भ्यामास्तर्यच् ॥ ८ ॥ ३ ॥ ८९ ॥

उपसर्गणः प्रादुसश्वास्तेः सस्य षो यकारेऽचि च परे । निष्ठात् । णि-
नन्ति । प्रादुःनन्ति । यच्परः किम् । अभिस्तः ।

No. 612.—Let *sh* be the substitute of the *s* of the verb AS “to be,” coming AFTER a letter of the *pratyáhára in* in AN UPASARGA (No. 47) OR after the indeclinable word PRÁDUS “evidently,” WHEN the letter Y OR A VOWEL FOLLOWS. Thus (after the *upasarga ni* when *y* follows the *s*), *nishyát* “he may go out,” (when a vowel follows the *s*), *pranishanti* “they go out,” *práduksanti* “they are manifest.”

Why do we say, “when the letter *y* or a vowel follows?” witness *abhistah* “they two surpass.”

अस्तेर्भूः ॥ २ ॥ ४ ॥ ५२ ॥

आर्धधातुके । बभूव । भविता । भविष्यति । अस्तु । स्तात् । स्ताम् ।
सन्तु ।

No. 613.—Let BHÚ be the substitute OF the verb AS “to be,” when an *árdhadhātuka* affix follows. Thus *babhúva* (No. 431) “he was,” *bhavitá* “he will be,” *bhavishyati* “he will be,” *astu* “let him be,” *stát* (Nos. 444 and 611) “may he be,” *stám* “let the two be,” *santu* “let them be.”

ध्वसेरेद्वावभ्यासलोपश्च ॥ ६ ॥ ४ ॥ ११६ ॥

घोरस्तेश्चैत्वं स्याद्वावभ्यासलोपश्च । एधि । स्तात् । स्ताम् । स्त । असा-
नि । असाव । असाम । आसीत् । आस्ताम् । आसन् । स्यात् । स्याताम् ।
स्युः । भूयात् । अभूत् । अभविष्यत् । इण् गतौ । १७ । एति । इतः ।

No. 614.—Let there be a change to E OF a verb termed GHÚ (No. 662) AND of the verb AS, WHEN HI (No. 447) FOLLOWS, AND let there be ELISION OF A REDUPLICATE syllable. Then (the *hi* being changed to *dhi* by (No. 593), we have *edhi* “be thou,” *stát* (Nos. 444 and 611) “mayst thou be,” *stám* “be you two,” *sta* “be you,” *asáni* “let me be,” *asáva* “let us two be,” *asúma* “let us be,” *ástí* (Nos. 471 and 479) “he was,” *ástám* “they two were,” *asán* “they were,” *syát* “he may be,” *syátám* “they two may be,” *syuh* “they may be,” *bhúyát* (No. 613) “may he be,” *abhút* “he was,” *abhavishyat* “he would be.”

The verb *i* (*in*) “to go,” makes *eti* (No. 420) “he goes,” *itah* (Nos. 535 and 467) “they two go.”

इणो यण् । ६ । ४ । ८१ ।

अज्ञादो प्रत्यये परे । यन्ति ।

No. 615.—Let YAN be the substitute OF the root IN, when an affix, beginning with a vowel, follows. Thus *yanti* “they go.”

अभ्यासस्यासवर्णे । ६ । ४ । ७८ ।

इउवर्णयोरियडुवडौ स्तोऽसवर्णेऽचि । इयाय ।

No. 616.—*Iyañ* and *uvañ* are the substitutes of *i* and *u* OF A REDUPLICATE, WHEN A HETEROGENEOUS VOWEL FOLLOWS. Thus *iyáya* (Nos. 426, 202, and 29) “he went.”

दीर्घ इणः किति । ७ । ४ । ६६ ।

इणोऽभ्यासस्य दीर्घः किति लिटि । ईयतुः । ईयुः । इययिथ । इयेथ ।
एता । एष्यति । एतु । ऐत् । ऐताम् । आयन् । इयात् । ईयात् ।

No. 617.—Let A LONG vowel be instead of the reduplicate OF the verb IN, WHEN WHAT substitute for *liṭ* HAS AN INDICATORY K (No. 486) FOLLOWS. Thus *iyatuh* “they two went,” *iyah* “they went,” *iyayitha* (Nos. 433 and 517) or *iyeth* (Nos. 515, 420, and 616) “thou didst go,” *etá* “he will go,” *eshyati* “he will go,” *etu* “let him go,” *ait* (Nos. 478 and 218) “he went,” *aitám* “they two went,” *áyan* (No. 29) “they went,” *iyát* “he may go,” *iyát* (No. 518) “may he go.”

एतेर्लिङि । ७ । ४ । २४ ।

उपसर्गात् परस्य इणोऽणो ह्रस्व आर्धधातुके किति लिङि । निरियात् ।
उभयत आश्रयणे नान्तादिवत् । अभीयात् । अणः किम् । समेयात् ।

No. 618.—Let there be a short vowel in the room OF the *an* (*i*) of the verb IN coming after an *upasarga*, WHEN an *árdhadhátuka* substitute for *LIṆ*, with an indicatory *k* (No. 466), FOLLOWS. Thus *nir + iyát* = *niriyát* “may he go forth.”

In the example *abhíyát* “may he go up to,” the short vowel is not substituted; for the rule (VI. 1. 85.) that “a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word,” does not apply, when the operation directed depends upon both what precedes and what follows:—so then, as the *í* in *abhíyát*, cannot be regarded as a part at once of the *upasarga* and of the verb, the rule No. 618 consequently does not apply.

Why do we say, "of the *an*?" witness *sam+eydt=sameyát* (=sam+á+íydt) "may he come," where the rule does not apply, as the verb begins with *ech*.

इणो गा लुङि । २ । ४ । ४५ ।

गातिस्येति सिचो लुक् । अगात् । ऐव्यत् । शाङ् स्वप्ने । १८ ।

No. 619.—Let *GA* be the substitute OF the root *IN*, WHEN *LUK* FOLLOWS. BY No. 473, there is elision (*luk*) of the *sich* (No. 472). Thus *agát* "he went," *aishyat* (Nos. 478 and 218) "he would go."

The next verb to be conjugated *śí* (*śín*) "to sleep."

शीङः सर्वधातुके गुणः । ७ । ४ । २१ ।

शेते । शयाते ।

No. 620.—Let *GUṆA* be the substitute OF *ŚÍ* "to sleep," WHEN A *SÁRVADHÁTUKA* affix FOLLOWS. Thus *śete* (No. 543) "he sleeps," *śayáte* (No. 29) "they two sleep."

शीङो रुट् । ७ । १ । ६ ।

शीङो भादेशस्यातो रुट् । शेरते । शेषे । शयाये । शेध्वे । शये । शेवहे । शेमहे । शिस्ये । शिस्याते । शिशियरे । शयिता । शयिष्यते । शेताम् । शयाताम् । शेरताम् । अशेत । अशयाताम् । अशेरत । शयीत । शयीयाताम् । शयीरन् । शयिषीष्ट । अशयिष्ट । अशयिष्यत । इङ् अध्ययने । १९ । इङि-कावध्युपसर्गता न व्यभिचरतः । अधीते । अधीयाते । अधीयते ।

No. 621.—Let *RUT* (*r*) be the augment of the *a* of the substitute for *jh* (No. 421) AFTER the verb *ŚÍ* "to sleep." Thus *śerate* (No. 559) "they sleep," *śeshe* "thou sleepest," *śayátthe* "you two sleep," *śedhwe* "you sleep," *śaye* "I sleep," *śevathe* "we two sleep," *śemahe* "we sleep," *śisye* (Nos. 429 and 548) "he slept," *śisyáte* "they two slept," *śisyire* (No. 548) "they slept," *śayitá* (No. 433) "he will sleep," *śayishyate* "he will sleep," *śetám* (No. 552) "let him sleep," *śayátám* "let the two sleep," *śeratám* (No. 621) "let them sleep," *aśeta* "he slept," *aśayátám* "they two slept," *aśerata* (Nos. 559 and 621) "they slept," *śayíta* (Nos. 555 and 463) "he may sleep," *śayíyátám* "they two may sleep," *śayíran* (No. 556) "they may sleep," *śayishíshṭa* (No. 558) "may he sleep," *aśayishṭa* (Nos. 420, 472, and 433) "he slept," *aśayishyata* (No. 435) "he would sleep."

The next verb to be conjugated is *i* (*in*) "to study." This verb and *i* (*ik*) "to remember" never appear apart from the preposition *adhi*. Thus *adhite* (No. 543) "he studies," *adhīyate* (No. 220) "they two study," *adhīyate* (No. 559) "they study."

गाङ् लिटि । २ । ४ । ४६ ।

इङ् । अधिजगे । अध्येता । अध्येष्यते । अधीताम् । अधीयाताम् ।
अधीयताम् । अधीष्व । अधीयायाम् । अधीध्वम् । अध्ययै । अध्ययावहै ।
अध्ययामहै । अध्येत । अध्येयाताम् । अध्येयत । अध्येयाः । अध्येयायाम् ।
अध्यैध्वम् । अध्येयि । अध्येवहि । अध्येमहि । अधीयीत । अधीयीयाताम् ।
अधीयीरन् । अध्येयीष्ट ।

No. 622.—Let *gá* be the substitute of the verb *i* (*in*) "to study," WHEN LIT FOLLOWS. Thus *adhijuge* (Nos. 548 and 524) "he studied," *adhyetá* (No. 420) "he will study," *adhyeshyate* "he will study," *adhítám* (No. 552) "let him study," *adhíyátám* "let the two study," *adhíyatám* (No. 559) "let them study," *adhíshwam* (No. 553) "do you study," *adhyáthám* "do you two study," *adhídhwam* (No. 553) "do you study," *adhyayai* (No. 554) "let me study," *adhyayávahai* "let us two study," *adhyayámahai* "let us study," *adhyaita* (Nos. 478 and 218) "he studied," *adhyaiyátám* "they two studied," *adhyaiyuta* (No. 559) "they studied," *adhyaitáh* "thou didst study," *adhyaiyáthám* "you two studied," *adhyaidhwam* "you studied," *adhyaiyi* "I studied," *adhyaiivahi* "we two studied," *adhyaimahi* "we studied," *adhíyíta* (Nos. 555, 461, 463, and 220) "he may study," *adhíyiyátám* "they two may study," *adhíyítran* (No. 556) "they may study," *adhyeshishṭa* (No. 558) "may he study."

विभाषा लुङ्लृङोः । २ । ४ । ५० ।

इङो गाङ् ।

No. 623.—The substitution of *gá* (No. 622) in the room of *i* (*in*) "to study" is OPTIONALLY made, WHEN LUṢ AND LRĪṢ FOLLOW.

गाङ्कुटादेभ्योऽङिण्डित् । १ । २ । १ ।

गाङ्कुटादेभ्योऽङिण्डितः प्रत्यया ङितः स्युः ।

No. 624—WHAT affixes HAVE NOT AN INDICATORY Ñ OR Ṇ shall be considered to HAVE AN INDICATORY Ṛ (No. 467), when they come AFTER *gá* (No. 622) AND the verbs *KUT* "to be crooked," &c.

घुमास्यागापाज ङतिसां हलि । ६ । ४ । ६६ ।

एषामात् इत् स्याद्वलादौ कृत्त्यार्धधातुके । अघ्यगीष्ट । अघ्यैष्ट ।
अघ्यगीष्यत् । अघ्यैष्यत् । दुह प्रपूर्णे । २० । दोग्धि । दुग्धः । दुहन्ति ।
धोक्षि । दुग्धे । दुहाते । दुहते । धुक्ते । दुहाये । दुग्ध्वे । दुहे । दुहूहे ।
दुहूहे । दुदोह । दुदुहे । दोग्धा । धोक्ष्यति । धोक्ष्यते । दोग्धु । दुग्धात् ।
दुग्धाम् । दुहन्तु । दुग्धि । दुग्धात् । दुग्धम् । दुग्ध । दोहानि । दुग्धाम् ।
दुहाताम् । दुहताम् । धुत्व । दुहायाम् । धुग्ध्वम् । दोहै । दोहावहे ।
दोहामहे । अधोक् । अदुग्धाम् । अदुहन् । अदोहम् । अदुग्ध । अदुहाताम् ।
अदुहत् । अधुग्ध्वम् । दुह्यात् । दुहीत् ।

No. 625.—WHEN an *ardhadhātuka* affix, beginning with a CONSONANT and distinguished by an indicatory *k* or *ñ*, FOLLOWS, then let long *ī* be the substitute of the long *á* OF the verbs termed GHU (No. 662), and of MĀ “to measure,” STHÁ “to stand,” GÁ “to study,” PÁ “drink,” HÁ “to abandon,” AND SHO “to destroy.” Thus *adhyagīṣṭa* (No. 623) or, alternatively, *adhyaiṣṭa* (No. 218) “he studied,” *adhyagīṣhyata* (No. 623) or *adhyaiṣhyata* “he would study.”

The verb *duh* (*duha*) “to milk” makes *dogdhi* (Nos. 277, 586, and 25) “he milks,” *dugdhaḥ* (No. 535) “they two milk,” *duhanti* “they milk,” *dhokshi* (Nos. 277, 278, 169, and 89) “thou milkest,” or with the *ātmanepada* terminations, *dugdhe* (Nos. 543 and 535) “he milks,” *duháte* “they two milk,” *duhate* (No. 559) “they milk,” *dhukshe* (Nos. 277, 278, 169, 90, and 535) “thou milkest,” *duhátthe* “you two milk,” *dhugdhwe* (No. 277) “you milk,” *duhe* “I milk,” *duhwahe* “we two milk,” *duhmahe* “we milk,” *dudoha* (No. 485) or *duduhe* (No. 548) “he milked,” *dogdhá* (No. 586) “he will milk,” *dhokshyati* (Nos. 277 and 278) or *dhokshyate* “he will milk,” *dogdhu* “let him milk,” *dugdhat* (Nos. 444 and 467) “may he milk,” *dugdhám* “let the two milk,” *duhantu* “let them milk,” *dugdhi* (No. 593) “do thou milk,” *dugdhát* (No. 444) “mayst thou milk,” *dugdham* “do you two milk,” *dugdha* “milk ye,” *doháni* “let me milk,” *dugdhám* (No. 552) “let him milk,” *duhátám* “let the two milk,” *duhatám* (No. 559) “let them milk,” *dhukshwa* (No. 278) “do thou milk,” *duháttham* “do you two milk,” *dhugdhwam* (No. 278) “milk ye,” *dohai* (No. 554) “let me milk,” *dohavahai* “let us two milk,” *dohámahai* “let us milk,” *adhek* (Nos. 199 and 278) “he milked,” *adugdhám* (No. 586) “they two milked,” *aduhan* “they milked,” *adoham* “I milked,” *adugdha*

"he milked," *adulūitām* "they two milked," *aduhata* (No. 559) "they milked," *adhugadhvam* (No. 277) "you milked," *duhyāt* "he may milk," *duhita* (No. 555) "he may milk."

लिङ्सिचावात्मनेपदेषु । १ । २ । ११ ।

इक्षमीपाटुलः परौ भलादी लिङ्सिचौ कितौ स्तस्तिङ् । धुवीष्ट ।

No. 626.—The substitutes of *LIṆ* (No. 459) AND *SICH* (No. 472), coming after a consonant that adjoins an *ik*, WHEN THE *ĀTMANEPADA* affixes ARE EMPLOYED, are regarded as having an indicatory *k* (No. 467). Thus, *guṇa* not being substituted, we have *dhukṣhishta* (Nos. 277, 278, and 258) "may he milk."

शल इगुपधादनिटः क्सः । ३ । १ । ४५ ।

इगुपधो यः शलन्तस्सस्मादनिटश्चेः क्सादेशः । अधुक्षत् ।

No. 627.—AFTER that verb which ends in a *ŚAL*, which an *IK* for its PENULTIMATE letter, AND does NOT take the augment *IT* (No. 510), let *KSA* (i. e. *sa*—No. 155) be the substitute of *ch/i* (No. 471). Thus *adhukshat* (Nos. 277, 278, 90, and 169) "he milked."

लुग्वा दुहदिहलिहगुहामात्मनन्दे दन्त्ये । ७ ।

३ । ७३ ।

एषां क्सस्य लुग्वा दन्त्ये तङि । अधुग्ध । अधुक्षत् ।

No. 628.—WHEN AN *ĀTMANEPADA* affix, beginning with a DENTAL, FOLLOWS, there is OPTIONALLY ELISION (*luk*) of the *ksa* (No. 627) OF these verbs viz. *DUH* "to milk," *DIH* "to accumulate," *LIH* "to lick," AND *GUH* "to cover". Thus (the *s* also being elided by No. 513) we have either *adugdha* (Nos. 277 and 586) or *adhukshata* (No. 627) "he milked."

क्सस्याचि । ७ । ३ । ७२ ।

अत्रादौ तङि क्सस्य लोपः । अधुक्ताताम् । अधुक्वन्त । अधुग्धाः । अधुक्तायाः । अधुक्तायाम् । अधुग्धम् । अधुक्त्वम् । अधुक्षि । अधुक्तावहि । अधुक्तामहि । अधोक्ष्यत । एवं दिह उपक्ष्ये । २१ । लिह आस्वादने । २२ । लेटि । लीठः । लिहन्ति । लेत्ति । लीठे । लिहाते । लिहते । लिक्ते । लिह्ये लीठ् । लिलेह । लिलिहे । लेठासि । लेठासे । लेक्ष्यति । लेक्ष्यते । लेठु । लीठात् । लीठाम् । लिहन्तु । लीठि । लेहानि । लीठाम् । अलेट् । अलेड् । अलिक्षत् । अलिक्षत । अलीठ । अलेक्ष्यत् । अलेक्ष्यत । ब्रज् व्यक्तायां वाचि । २३ ।

No. 629.—There is elision (*lopa*) OF KSA (Nos. 627 and 27), WHEN an *átmanepada* affix, beginning with AN ACH, FOLLOWS. Thus *adhukshátám* “they two milked,” *adhukshanta* (No. 559) “they milked,” *aduygháh* (Nos. 277 and 586) or *adhukshatháh* (No. 627) “thou didst milk,” *adhuksháthám* “you two milked,” *adhugdhwam* (No. 628) or *adhukshádhvam* “you milked,” *adhukshi* “I milked,” *adhukshásvahi* (No. 422) “we two milked,” *adhukshámahi* “we milked,” *adhokshyata* (Nos. 435, 485, and 457) “he would milk.”

In the same way the verb *li* (*liha*) “to accumulate.” The verb *li* (*liha*) “to lick,” makes *leḍhi* (Nos. 276, 586, and 587) “he licks,” *liḍhak* (No. 131) “they two lick,” *lihanti* “they lick,” *lekshi* (Nos. 276 and 585) “thou lickest,”—or *līḍhe* (No. 543) “he licks,” *liháte* “they two lick,” *lihate* (No. 559) “they lick,” *likshe* “thou lickest,” *liḥáthe* “you two lick,” *līḍhwe* “you lick,” *lileha* or *lilīhe* “he licked,” *leḍhási* or *leḍhásē* “thou wilt lick,” *lekshyati* or *lekshyate* “he will lick,” *leḍhu* “let him lick,” *liḍhát* (Nos. 444 and 467) “may he lick,” *liḍhám* (No. 552) “let him lick,” *lihantu* “let them lick,” *liḍhi* (No. 447) “lick thou,” *leháni* “let me lick,” or *līḍhám* (No. 552) “let him lick,” *aleḥ* (Nos. 276, 499, and 165) or *aleḥ* (No. 82) “he licked,” *alikshat* (No. 627, 276, and 585), or *alikshata*, or *alīḍha* (No. 628) “he licked,” *alekshyāt* or *alekshyata* “he would lick.”

The next verb to be conjugated is *brú* (*brúnē*) “to speak articulately.”

ब्रुवः पञ्चाजम्मादेत्त आहो ब्रुवः । ३ । ४ । ८४ ।

ब्रुवा लटस्तिबादीनां पञ्चानां जलादयः पञ्च वा स्युर्ब्रुवश्चाहादेशः ।

आह । आहतुः । आहुः ।

No. 630.—Instead OF THE FIRST FIVE tense-affixes *tip*, &c. substituted for *lat*, coming AFTER the verb *BRÚ* “to speak,” there may optionally be *uḥ*, &c. (No. 424); *ÁH* being at the same time the substitute in the room OF *BRÚ*. Thus *áhu* “he says,” *áhutuh* “they two say,” *áhuh* “they say.”

आहस्यः । ८ । २ । ३५ ।

भलि । चत्वम् । आत्य । आहयुः ।

No. 631.—Instead OF (the final of) *ÁH* (No. 630) there is *TH*, when a *jhal* follows. Then there is a change of the *th* to a *char* by No. 90, and we have *áttha* “thou sayest,” *áhathuh* “you two say.”

ब्रुव ईट् । ७ । ३ । ६३ ।

ब्रुवो हलादेः पित ईट् । ब्रवीति । ब्रूतः । ब्रुवन्ति । ब्रूते । ब्रुवाते ।
ब्रुवते ।

No. 632.—It is the augment of an affix, beginning with a consonant and distinguished by an indicatory *p*, coming AFTER the verb BRÚ “to speak.” Thus *bravṭti* (No. 420) “he speaks,” *brútaḥ* “they two speak,” *bruvanti* (No. 220) “they speak,” *brúte* (No. 543) “he speaks,” *bruváte* “they two speak,” *bruvate* (No. 556) “they speak.”

ब्रुवो वचिः । २ । ४ । ५३ ।

आर्धधातुके । उवाच । ऊचतुः । ऊचुः । उवचिथ । उवक्ष्य । ऊचे । वक्ता ।
वक्ष्यति । वक्ष्यते । ब्रवीतु । ब्रूतात् । ब्रूताम् । ब्रुवन्तु । ब्रूहि । ब्रवाणि ।
ब्रूताम् । ब्रवे । अब्रवीत् । अब्रूत । ब्रूयात् । ब्रूयात् । उच्चात् । वक्षीष्ट ।

No. 633.—The root VACH is the substitute OF BRÚ “to speak,” when an *árdhadhātuka* affix follows. Thus *uvácha* (Nos. 432, 583, and 489) “he spoke,” *úchatuḥ* (No. 584) “they two spoke,” *úchuh* “they spoke,” *uvachitha* (No. 517) or *uvaktha* (No. 333) “thou spokest,” *úche* (No. 548) “he spoke,” *vaktá* “he will speak,” *vakshyati* or *vakshyate* “he will speak,” *bravítu* (No. 632) “let him speak,” *brútat* (No. 444) “may he speak,” *brútám* “let the two speak,” *bruvantu* (No. 220) “let them speak,” *brúhi* “speak thou,” *braváṇi* “let me speak,” *brútám* (No. 552) “let him speak,” *bravai* (No. 554) “let me speak,” *abravít* (No. 632) “spoke,” *abrúta* “he spoke,” *brúyát* or *bruvíta* (Nos. 555, 463, and 220) “he may speak,” *uchyát* (Nos. 466 and 584) or *vakshíṣṭa* (No. 555) “may he speak.”

अचतिवक्तिख्यातेभ्योऽङ् । ३ । १ । ५२ ।

ङ् ।

No. 634.—Instead of *chli* (No. 471), there shall be AŃ AFTER the verbs AS “to throw,” VACH “to speak,” AND KHYÁ “to speak.”

वच उम् । ७ । ४ । २० ।

वक्षि परे । अवोचत् । अवक्ष्यत् । अवक्ष्यत ।

No. 635.—When *añ* (No. 634) follows, let UM be the augment OF the verb VACH “to speak.” Thus *avochat* (No. 265) “he spoke,” *avakshyat* or *avakshyata* “he would speak.”

चर्करीतं च । चर्करीतमिति यङ्लुगन्तं तददादौ बोध्यम् । ऊर्णुञ्
आच्छादने । २४ ।

No. 636.—“AND a verb in the shape indicated by the term CHARKARÍTA,” i. e. at the end of which the affix *yañ* (No. 758) has been replaced by a blank (*luk*), is to be regarded as belonging to the 2nd class of verbs, “*ad*, &c.” (No. 589.)

The verb *úrnu* (*úrnuñ*) “to cover” is next to be conjugated.

ऊर्णोतेर्विभाषा । ७ । ३ । ६० ।

ऊर्णोतेर्विभाषा पिति सार्वधातुके । ऊर्णोति । ऊर्णोति । ऊर्णुतः । ऊर्णु-
वन्ति । ऊर्णुते । ऊर्णुवाते । ऊर्णुवते ।

No. 637.—When a *sárvadhātuka* affix follows, beginning with a consonant and distinguished by an indicatory *p*, then *vriddhi* is OPTIONALLY the substitute OF the verb *ÚRNU* “to cover.” Thus *úrñanti* or *úrñoti* “he covers,” *úrñatak* (No. 535) “they two cover,” *úrñuvanti* (No. 220) “they cover,” *úrñute* “he covers,” *úrñuváte* “they two cover,” *úrñuvate* (No. 559) “they cover.”

ऊर्णोतेराम् नेति वाच्यम् ।

No. 638.—“IT SHOULD BE MENTIONED THAT the verb *ÚRNU* DOES NOT TAKE *ÁM*” (No. 546).

न न्द्राः संयोगादयः । ६ । १ । ३ ।

अचः पराः संयोगादयो नद्रा द्विर्न भवन्ति । नृशब्दस्य द्वित्वम् । ऊर्णु-
नाव । ऊर्णुनवतुः । ऊर्णुनुवः ।

No. 639.—The letters N, D, and R, following a vowel and INITIAL IN A CONJUNCT consonant, are NOT doubled (No. 426). There is a reduplication only of the syllable *nu*; and thus we have *úrñunáva* (No. 202) “he covered,” *úrñunuvatuh* (No. 220) “they two covered,” *úrñunuvuh* “they covered.”

विभाषार्त्ताः । १ । २ । ३ ।

इडादिप्रत्यये हित् स्यात् । ऊर्णुनविष्य । ऊर्णुनविष्य । ऊर्णुविता ।
ऊर्णुविता । ऊर्णुविष्यति । ऊर्णुविष्यति । ऊर्णोतु । ऊर्णोतु । ऊर्णवानि ।
ऊर्णवे ।

No. 640.—An affix, beginning with the augment *it*, may OPTIONALLY be regarded as having an indicatory *ñ* (No. 467), when it comes AFTER

the verb *úrṇu* "to cover." Thus *úrṇunuvitha* (No. 220) or *úrṇunavitha* "thou didst cover," *úrṇuvitá* or *úrṇavitá* "he will cover," *úrṇuvishyati* or *úrṇavishyati* "he will cover," *úrṇautu* (No. 637) or *úrṇotu* "let him cover," *úrṇaváni* "let me cover," *úrṇavai* (No. 554) "let me cover."

गुणोऽपृक्ते । ७ । ३ । ६१ ।

ऊर्णातेर्गुणोऽपृक्ते हलादौ पिति सार्धधातुके । और्णात् । और्णाः । ऊर्ण-
यात् । ऊर्ण्याः । ऊर्णुवीत् । ऊर्णुयात् । ऊर्णुविषीष्ट । ऊर्णुविषीष्ट ।

No. 641.—When a *sárvadhātuka* AFFIX FOLLOWS, consisting OF A SINGLE LETTER, beginning with a consonant and distinguished by an indicatory *p*, then let GUNA be the substitute of the verb *úrṇu* "to cover." Thus *aurṇot* (No. 458, 478, and 218) "he covered," *aurṇoh* "thou didst cover," *úrṇuyát* "he may cover," *úrṇuyáh* "thou mayst cover," or *úrṇuvitá* (Nos. 555 and 220) "he may cover," *úrṇúyát* (No. 518) or *úrṇavishishtu* (No. 640) or *úrṇavishishtá* "may he cover."

ऊर्णातेर्विभाषा । ७ । २ । ६ ।

इडादौ परस्मैपदे सिचि वृद्धिः । पठे गुणः । और्णावीत् । और्णवीत् ।
और्णुवीत् । और्णाविष्टाम् । और्णविष्टाम् । और्णुविष्टाम् । और्णुविष्ट ।
और्णविष्ट । और्णुविष्यत् । और्णविष्यत् ।

इत्यदादयः ।

No. 642.—When *sich* (No. 472) follows, preceded by the augment *it* (No. 433), the *parasmaipada* terminations being employed, then *rpiddhi* is OPTIONALLY the substitute OF the verb *úrṇu* "to cover." On the other alternative, *guna* is the substitute. Thus *aurṇávít* (No. 480) or *aurṇavít* or *aurṇvít* (No. 640) "he covered," *aurṇávishtám* or *aurṇavishtám* or *aurṇuvishhtám* "they two covered," *aurṇuvishhtá* (Nos. 640 and 220) or *aurṇavishhtu* (No. 420) "he covered," *aurṇu-
vishyata* or *aurṇavishyata* "he would cover."

So much for the 2nd class of verbs, "ad, &c."

The first verb in the 3rd class is *hu* "to sacrifice or eat."

जुहोत्यादयः ।

हु दानादनयोः । १ ।

जु .त्यादिभ्यः सूः । २ । ४ । ७५ ।

शपः ।

No. 643.—Let ŚLU (one of the blanks enumerated in No. 209) be substituted in the room of *śap* (No. 419) AFTER the verbs HU, &c.

श्रु । ६ । १ । १० ।

धातेर्द्वे स्तः । जुहोति । जुहुतः ।

No. 644.—WHEN THERE IS ŚLU, there are two in the room of a verbal root—(i. e. the root is doubled). Thus *juhoti* (Nos. 488 and 420) “he sacrifices,” *juhutah* (No. 535) “they two sacrifice.”

अदभ्यस्तात् । ७ । १ । ४ ।

भस्य । हुशुबोरिति यण् । जुहुति ।

No. 645.—There is AT in the room of the *jh* (of a tense-affix) AFTER A REDUPLICATED verb. By No. 536, which debars No. 220, the semi-vowel is substituted for the final of the root, and we have *juhwati* “they sacrifice.”

भीहीभृहुवां श्रुवच्च । ३ । १ । ३६ ।

एभ्यो लिट्याम् वा स्यादाभि श्लाघिव कार्यं च । जुहवांचंकार । जुहाव । होता । होष्यति । जुहोतु । जुहुतात् । जुहुताम् । जुहुतु । जुहुधि । जुह्वानि । अजुहोत् । अजुहुताम् ।

No. 646.—*Am* may optionally be affixed, when *li* comes after these verbs viz. BHÍ “to fear,” HRÍ “to be ashamed,” BHRÍ “to nourish,” AND HU “to sacrifice;” AND, when *ám* is affixed, the effect is to be AS IF THERE WERE ŚLU (i. e. there is to be reduplication—No. 644). Thus *juhavāñchakāra* or *juhāva* (Nos. 426 and 202) “he sacrificed,” *hotá* (No. 435) “he will sacrifice,” *hoshyati* “he will sacrifice,” *juhotu* “let him sacrifice,” *juhutāt* (No. 444) “may he sacrifice,” *juhutām* “let the two sacrifice.” *juhwatu* (Nos. 645 and 536) “let them sacrifice,” *juhudhi* (No. 593) “do thou sacrifice,” *juh* (No. 450) “let me sacrifice,” *ajuhot* “he sacrificed,” *ajuhutā* “two sacrificed.”

जुसि च । ७ । ३ । ८३ ।

इगन्ताङ्गस्य गुणोऽजादौ जुसि । अजुहवुः शीत् । अहोष्यत् । जिभी भये । २ । बिभ्रे

No. 647.—AND WHEN JUS (No. 481), beginning with a vowel, FOLLOWS, then *guna* is the substitute of an inflective base that ends in an *ik* vowel. Thus *ajuhavuh* "they sacrificed," *juhuyát* "he may sacrifice," *húyát* (Nos. 465 and 466) "may he sacrifice," *ahaushít* (Nos. 472, 479, and 519) "he sacrificed," *ahoshyat* "he would sacrifice."

The verb *bhí* (*nibhí*) "to fear" makes *bibheti* (No. 644) "he fears."

भियोऽन्यतरस्याः । ६ । ४ । ११५ ।

इः स्यादुलादौ कङिति सार्वधातुके । बिभितः । बिभीतः । बिभ्यति । बिभयांचकार । बिभाय । भेता । भेष्यति । बिभेतु । बिभितात् । बिभीतात् । अबिभेतु । बिभियात् । बिभीयात् । भीयात् । अभिभीत् । अभेष्यत् । द्वी लज्जायाम् । ३ । जिह्रेति । जिह्रीतः । जिह्रियति । जिह्रयांचकार । जिह्राय । ह्रेता । ह्रेष्यति । जिह्रेतु । अजिह्रेत् । जिह्रीयात् । ह्रीयात् । अह्रेषीत् । अह्रेष्यत् । पृ पालनपूरणयोः । ४ ।

No. 648.—When a *sárvadhátuka* affix follows, beginning with a consonant and having an indicative *k* or *ñ* (No. 535), *i* may OPTIONALLY be the substitute of the verb *BHÍ* "to fear." Thus *bibhitah* or *bibhitah* "they two fear," *bibhyati* (No. 645) "they fear," *bibhayáñchakára* (No. 646) or *bibháya* "he feared," *bhetá* "he will fear," *bheshyati* "he will fear" *bibhetu* "let him fear," *bibhitát* (Nos. 444 and 648) or *bibhítát* "may he fear," *abibhet* "he feared," *bibhíyát* (No. 648) or *bibhíyát* "he may fear," *bhíyát* (Nos. 465 and 466) "may he fear," *abhaishít* (Nos. 472, 479, and 519) "he feared," *abheshyat* "he would fear."

The verb *hrí* "to be ashamed" makes *jihreti* (No. 644) "he is ashamed," *jihritah* "they two are ashamed," *jihriyati* (No. 645) "they are ashamed," *jihrayáñchakára* (No. 646) or *jihráya* "he was ashamed," *hretá* "he will be ashamed," *hreshyati* "he will be ashamed," *jihretu* "let him be ashamed," *ajihret* "he was ashamed," *jihríyát* "he may be ashamed," *hríyát* (Nos. 465 and 466) "may he be ashamed," *ahraishít* (Nos. 472, 479, and 519) "he was ashamed," *ahreshyat* "he would be

“to nourish or fill” is next to be conju

पिपति । ७ । ४ । ११६ ।

पिपति ।

No. 649.—When there is *elu* (No. 643), let *i* (see No. 508) be the substitute of the vowel of the reduplicate OF the verbs *ṛi* “to go,” AND *ṛi* “to fill.” Thus *piparti* “he fills.”

उदोष्ठ्यपूर्वस्य । ७ । १ । १०२ ।

अङ्गावयवौष्ठ्यपूर्वा य चत् तदन्तस्याङ्गस्य उः ।

No. 650.—Let there be *u* in the room OF that inflective base which ends in *r*, PRECEDED BY A LABIAL which is a portion of the base. [Thus, when we have *pr*+*u*s, this rule applies, and also No. 37 which makes the base end in *r*.]

हलि च । ८ । २ । ७७ ।

रेवान्तस्य धातोरुपधाया इको दीर्घा हलि । पिपूर्तः । पिपुरति ।
पपार ।

No. 651.—AND WHEN A CONSONANT FOLLOWS, the long vowel is the substitute of an *ik* vowel being the penultimate letter of a verb which ends in *r* or *v*. Thus *pipurtah* (No. 650) “they two fill,” *pipurati* (No. 645) “they fill,” *papra* (Nos. 426, 508, 202, and 37) “he filled.”

शृदृप्रां ह्रस्वो वा । ७ । ४ । १२ ।

किति लिटि । पप्रतुः ।

No. 652.—When a substitute of *lit*, with an indicative *k*, follows A SHORT vowel is OPTIONALLY the substitute OF *ṣri* “to hurt,” *dr* “to tear,” AND *pr* “to fill.” (This debars No. 653, and we have optionally) *papratur* (No. 21) “they two filled.”

ऋच्छत्युताम् । ७ । ४ । ११ ।

निदादिऋच्छेर्धातोर्दन्तानां च गुणो लिटि । पप्रतुः । पप्रतः

No. 653.—When *lit* follows, *guṇa* is the substitute OF the *ṛichch* “to go,” that belongs to the 6th class (*tud*, &c. No. 652) of the verb *ṛi* “to go,” AND of those that end in the *ṛichch*. Thus (on the alternative allowed by No. 652) *papr* “filled,” *paparuh* “they filled,”

वृतो वा । ७ । २ । ३८ ।

वृङ्-वृज्भ्यामृदन्ताच्चेटो दीर्घा वा स्याच्च तु लिटि । परीता । परिता ।
परीष्यति । परिष्यति । पिपतुं । अपिपः । अपिपूर्ताम् । अपिपरुः । पिपूर्यात् ।
पूर्यात् । अपारीत् ।

No. 654.—There may be OPTIONALLY a long vowel in the room of the augment *i* (No. 433) coming AFTER the verbs *vr̥ṣ* “to serve,” and *vr̥ṣ* “to choose,” AND those that end in long *ī*, but not when *liṭ* follows. Thus *paritā* or *paritā* “he will fill,” *parishyati* or *parishyati* “he will fill,” *pipartu* “let him fill,” *apipah* (Nos. 420, 199, and 110) “he filled,” *apipūrtām* (Nos. 650 and 652) “they two filled,” *apiparuh* (Nos. 481 and 647) “they filled,” *pipūryāt* (No. 651) “he may fill,” *pūryāt* (No. 465) “may he fill,” *apūrāt* (No. 519) “he filled.”

सिचि च परस्मैपदेषु । ७ । २ । ४० ।

अत्रेटो न दीर्घः । अपारिष्याम् । अपरीष्यत् । अपरिष्यत् । आहाक्
त्यागे । ५ । जहाति ।

No. 655.—AND WHEN *SICH* (No. 472) FOLLOWS, AND THE PARAS-
MAIPADA terminations—here there is not a long vowel in the room
of the augment *i* (—see No. 654). Thus *apārishṭām* (No. 519) “they
two filled,” *aparishyat* (No. 654) or *aparishyat* “he would fill.”

The verb *hā* (*ohāk*) “to quit” makes *jahāti* (No. 644).

जहातेश्च । ६ । ४ । ११६ ।

इद्वा स्याद्वलादौ क्ङिति सार्वधातुके । जहितः ।

No. 656.—AND short *i* shall be optionally the substitute of the
verb *hā* “to quit,” when a *sārvadhātuka* affix follows, beginning with
a consonant and having an indicative *k* or *ṛ*. Thus *jahitah* (No. 535)
“they two quit.”

ई ह्रल्यघोः । ६ । ४ । ११३ ।

श्नाभ्यस्तयोरात् ईत् सार्वधातुके क्ङिति हलि । जहीतः ।

No. 657.—Let *i* be the substitute of the *ī* of *śnā* (No. 730), or of
the indicated verb not being one of those called *ghu* (No. 662), WHEN
the *śnā* affix, having an indicative *k* or *ṛ* and beginning with
a consonant, FOLLOWS. Thus (on the alternative allowed by No. 656)
jahit.

० । ६ । ४ । ११२ ।

ददाति दत्तः । ददति । दत्ते । ददाते । ददते । ददौ । ददे । दाता ।
दास्यति । दास्यते । ददातु ।

No. 661.—When there is *ślu* (No. 643), let *i* be the substitute of the vowel of the reduplicate syllable of these verbs—viz *BHRI* “to nourish,” *mā* “to measure,” and *hā* (*ohān*) “to go.” Thus *mimīte* (No. 657) “he measures,” *mimāte* (No. 658) “they two measure,” *mimate* (No. 645) “they measure,” *mame* (Nos. 548 and 426) “he measured,” *mātā* “he will measure,” *māsyate* “he will measure,” *mimītām* (Nos. 552 and 657) “let him measure,” *amimīta* “he measured,” *mimītu* (Nos. 555 and 658) “he may measure,” *māśishṭa* (No. 558) “may he measure,” *amīsta* (No. 472) “he measured,” *amāsyata* “he would measure.”

The verb *hā* (*ohān*) “to go” makes *jihīte* (No. 657) “he goes,” *jihāte* (No. 658) “they two go,” *jihate* (Nos. 645 and 658) “they go,” *jahe* (Nos. 548 and 426) “he went,” *hītā* “he will go,” *hāsyate* “he will go,” *jihītām* “let him go,” *ajihīta* “he went,” *jihītu* (Nos. 555 and 658) “he may go,” *hāśishṭa* (No. 558) “may he go,” *ahāsta* (No. 472) “he went,” *ahāsyata* “he would go.”

The verb *bhṛi* (*ḍubhṛin*) “to hold or nourish,” makes *bibharti* “he nourishes,” *bibhṛitah* “they two nourish,” *bibhrati* (No. 645) “they nourish,” *bibhṛite* “he nourishes,” *bibhṛāte* “they two nourish,” *bibhṛate* “they nourish,” *bibharānchakāra* (No. 646) or *babhāra* (Nos. 508 and 202) “he nourished,” *bibhartha* “thou didst nourish,” *babhṛiva* (No. 514) “we two nourished,” *bibharānchakre* or *babhre* (No. 548) “he nourished,” *bhartā* (No. 510) “he will nourish,” *bharishyati* (No. 532) or *bharishyate* “he will nourish,” *bibhartu* “let him nourish,” *bibharāni* “let me nourish,” *bibhṛitām* “let him nourish,” *abibhah* (Nos. 420, 199, and 110) “he nourished,” *abibhṛitām* “they to nourished,” *abibharuh* (Nos. 481 and 447) “they nourished,” *bibhṛiyāt* or *bibhṛita* (No. 555) “he may nourish,” *bhṛiyāt* (No. 465) or *bhṛishishṭā* (No. 558) “may he nourish,” *abhārshīt* (No. 519) or *abhṛita* (No. 582) “he nourished,” *abharishyat* or *abharishyata* “he would nourish.”

The verb *dā* (*ḍudān*) “to give” makes *daddati* “he gives,” *dattah*

“they two give,” *dadati* (No. 645) “they give,” *datte*

“they two give,” *dadate* (No. 645) “they give,”

or *dade* (No. 548) “he gave,” *dātā* “he will give,”

will give,” *dadātu* “let him give.”

दाधा छदाप् । १ । १ । २० ।

दारूपा धारूपाश्च धातवो घुसंज्ञाः स्युर्दाब्दैपो विना । छसोरित्येत्स्म् ।
देहि । दत्तम् । अददात् । अदत्त । तद्यात् । ददीत । देयात् । दासीष्ट ।
अदात् । अदाताम् । अदुः ।

No. 662.—Let roots of the form of DÁ “to give” (meaning that root itself both in the third and first conjugations), *do* “to cut,” and *de* “to protect,” AND of the form of DHÁ “to hold,” (viz. *dhá* itself and *dhe* “to drink,”) EXCLUSIVE OF *dá* (DÁP) “to cut,” and *dai* (*daip*) “to purify,” be called GHU. By No. 614, the substitution of *e* is directed when *hi* follows a *ghu*—so we have *dehi* “give thou,” *dattan* (No. 658) “do you two give,” *adadát* or *adatta* (No. 658) “he gave,” *dadgyát* (No. 460) or *dadbita* (Nos. 555 and 658) “he may give,” *deyát* (No. 525) or *dásishṭa* (No. 558) “may he give,” *adát* (No. 473) “he gave,” *adítám* “they two gave,” *aduh* (No. 524) “they gave.”

स्याध्वोरिञ्च । १ । २ । १७ ।

अनयोरिदन्तादेशः सिञ्च क्रिदात्मनेपदे । अदित । अदास्यत् । अदा-
स्यत । दुधाञ् धारणपोषणयोः । १० । दधाति ।

No. 663.—AND SHORT *i* shall be the substitute OF the final of *STHÁ* “to stand,” AND of a verb termed GHU (No. 662) and the *sich* shall be as if it had an indicatory *k*, when the *átmanepada* terminations are employed. Thus, the root ending in a short vowel, we have *adita* (No. 582) “he gave,” *adásyat* “he would give,” *adásyata* “he would give.”

The verb *dhá* (*ḍudhán*) “to hold or nurture” makes *dadháti* “he holds.”

दधत्तथास्य । ८ । २ । ३८ ।

द्विरुक्तस्य भ्रजन्तस्य धाजो बभौ भव तयोः स्त्वोश्च परतः । धतः ।
दधति । दधासि । धत्थः । धत्ते । दधाते । दधते । धत्से । धद्वे । छसोरे-
द्वावभ्यासलोपश्च । धेहि । अदधात् । अधत्त । दध्यात् । दधीत । धेयात् ।
धासीष्ट । अधात् । अधित । अधास्यत् । अधास्यत । णिजिर् णे
स्योः । १५ ।

No. 664.—Let there be a *bhash* (i. e. an aspir-
room of the *baś* (i. e. the initial *d* No. 431) OF ‘

DHĀ "to hold," ending in a *jhash* (i. e. *indh*), WHEN T OR TH AND when *s* or *dhw* follows. Thus we have *dhattah* (No. 658) "they two hold," *dadhati* (No. 645) "they hold," *dadhasi* "thou holdest," *dhat tah* (No. 664) "you two hold," *dhatte* (No. 543) "he holds," *dadhāte* "they two hold," *dadhate* (No. 645) "they hold," *dhatse* "thou holdest" *dhaddhawe* "you hold." According to No. 614, when *hi* follows, *e* is substituted for the vowel of the root, which is a *ghu* (No. 662), and the reduplication is elided:—so that we have *dhehi* "do thou hold," *adadhāt* "he held," *adhatta* (Nos. 658 and 664) "he held," *dadhāt* (Nos. 460 and 658) or *dadhāta* (Nos. 555 and 658) "he may hold," *dheyāt* (No. 525) or *dhāstshā* (No. 558) "may he hold," *adhāt* (No. 473) or *adhita* (Nos. 663 and 582) "he held," *adhāsyat* or *adhāsyatu* "he would hold."

The verb *nij* (*nijr*) "to purify or to nurture" is next to be conjugated.

इर इत्संज्ञा वाच्या ।

No. 665.—"In respect OF the syllable IR (e. g. in the verb *nijir*) THE DESIGNATION IT (No. 7) IS TO BE PREDICATED."

निजां त्रयाणां गुणः श्लो । ७ । ४ । ७५ ।

निज्विज्विषामभ्यासस्य गुणः श्लो । नेनेक्ति । नेनक्तिः । नेनिजति । नेनक्ति । नेनेज । निनिजे । नेक्ता । नेत्यति । नेत्यते । नेनेक्तु । नेनिग्धि ।

No. 666.—Let GUṆA be the substitute of the reduplicate OF THE THREE verb NIJ "to purify," *vi* "to differ," and *viśh* "to pervade," WHEN THERE IS ŚLU (No. 643). Thus *nenekti* (Nos. 485 and 333) "he purifies," *neniktah* (No. 535) "they two purify," *nenijati* (No. 645) "they purify," *nenikte* (No. 535) "he purifies," *nineja* (No. 426) or *ninije* (No. 548) "he purified," *nektā* "he will purify," *nekshyati* (No. 159) or *nekshyate* "he will purify," *nenektu* "let him purify," *nenigdhi* (Nos. 593 and 333) "do thou purify."

नाभ्यस्तस्याच्चि पिति सार्वधातुके । ७ । ३ । ८७ ।

तधूपधगुणो न । नेनिजानि । नेनिक्ताम् । अनेनेक् । अनेनिक्ताम् । अनेनेजम् । अनेनक्ति । नेनिज्यात् । निज्यात् । नेनिजीत । निजीष्ट ।

Guṇa is NOT the substitute OF A REDUPLICATED VERB
482) penultimate letter, WHEN A SĀRVADHĀTUKA
VOWEL and HAVING AN INDICATORY P, FOLLOWS.

This debars No. 485, and we have *nenijāni* (No. 666) "let me purify," *neniktām* (No. 552) "let him purify," *anenek* (No. 199) "he purified," *aneniktām* "they two purified," *anenijuh* (No. 481) "they purified," *anenijam* "I purified," *anenikta* "he purified," *nenijyāt* "he may purify," *nijyāt* (No. 465) "may he purify," *nenijita* (No. 555) "he may purify," *nikshishṭa* (No. 558) "may he purify."

इति वा । ३ । १ । ५७ ।

इति धातोश्चैरङ् वा परस्मैपदेषु । अनिजत् । अनेचीत् । अनिक्त ।
अनेह्यत् । अनेह्यत ।

इति जुहोत्यादयः ।

No. 668.—*Āñ* IS OPTIONALLY the substitute of *chli* (No. 471) AFTER what root has AN INDICATORY IR (No. 665), when the *parasmai-pada* terminations are employed. Thus *anijat* or *anekshīt* (Nos. 472, 492, and 510) or *anikta* (No. 513) "he purified," *anekshyat* or *anekshyata* "he would purify."

So much for the 3rd class of verbs, "*hu*, &c." The verbs of the 4th class—"div, &c."—are to be conjugated.

The verb *div* (*divu*) signifies "to play, to be ambitious of surpassing, to traffic, to shine, to praise, to rejoice, to be mad, to sleep, to love, and to go."

दिवादयः ।

दिवु क्रीडाविजिगीषाश्रवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । १ ।

दिवादिभ्यः श्यन् । ३ । १ । ६६ ।

शपोऽपवादः । हलि चेति दीर्घः । दीव्यति । दिदेव । देविता । देविष्यति । दीव्यतु । अदीव्यत् । दीव्येत् । दीव्यात् । अदेवीत् । अदेविष्यत् । एवं शिवु तन्नुसंताने । २ । नृती गात्रविक्षेपे । ३ । नृत्यति । ननर्त । नर्तिता ।

No. 669.—AFTER the verbs *DIV* "to play," &c., let there be *ŚYAN*. This debars *śap* (No. 419). According to No. 651, the vowel is lengthened when a consonant follows the *v*, and we have *dīvyati* "he plays," *dideva* (No. 485) "he played," *devitā* "he will play," *dev* "he will play," *dīvyatu* (No. 651) "let him play," *adīvyat* "dīvyet (No. 463) "he may play," *dīvyāt* (No. 465) "devit (No. 480) "he played," *alevishyat* "he same way is conjugated the verb *shiv* (*shivu*."

The verb *nrit* (*nriti*) "to toss about one's body—i. e. to dance," makes *nṛityati* "he dances," *nanarta* (Nos. 508 and 485) "he danced," *nartitā* "he will dance."

से ऽसिचि कृतचतच्छृदददन्तः । ७ । २ । ५७ ।

एभ्यः सिञ्भिवस्य सादेरार्धधातुकस्येद्वा । नर्तिष्यति । नर्त्यति ।
नृत्यत् । अनृत्यत् । नृत्येत् । नृत्यात् । अनर्तित् । अनर्तिष्यत् । अनर्त्यत् ।
त्रसी उद्वेगे । ४ । वा भ्राशेति श्यन् वा । त्रस्यति । त्रसति । तत्रास ।

No. 670.—*It* (No. 433) is optionally the augment of an *ārdha-dhātuka* affix, WHEN IT BEGINS WITH the letter *s* OTHER THAN the *s* of *SICH* (No. 472), coming AFTER these verbs—viz. *KṚIT* "to cut," *CHṚIT* "to hurt," *CHṚID* "to light," *TRID* "to kill," AND *NRIT* "to dance." Thus *nartishyati* or *nartsyati* "he will dance," *nṛityatu*, "let him dance," *anṛityāt* "he danced," *nṛityet* "he may dance," *nṛityāt* "may he dance," *anartit* (No. 480) "he danced," *anartishyat* (No. 670) or *anartsyat* "he would dance."

The verb *tras* (*trasi*) "to fear," according to No. 520, optionally takes the affix *śyan* (No. 669). Thus we have *trasyati* or *trasati* (No. 419) "he fears," *tatrāsa* "he feared."

वा जुभ्रमुत्रसाम् । ६ । ४ । १२४ ।

एषां किति लिटि सेटि थलि च षत्वाभ्यामलोपौ वा । त्रसतुः । तत्र-
सतुः । त्रसिथ । तत्रसिथ । त्रसिता । शो तनूकरणे । ५ ।

No. 671.—There is optionally the substitution of *c*, and elision of the reduplicate syllable, OF these verbs—viz. *ṣṛi* "to grow old," *BHRAM* "to whirl," AND *TRAS* "to fear," when *lit* with an indicative *k* (No. 486), and likewise when *thal*, with the augment *it* (No. 433,) follows. Thus *tresatuk* or *tatrasatak* "they two feared," *tresitha* "or *tatrasitha* "thou didst fear," *trasitā* "he will fear."

The verb *śo* "to pare" is next to be conjugated.

श्रोतः श्यनि । ७ । ३ । ७१ ।

लोपः स्यात् श्यनि । श्यति । श्यतः । श्यन्ति । शशो । शशतुः । शशुः ।
श्यति ।

there be elision OF *o*, WHEN *ŚYAN* (No. 669) FOL-
lores," *śyatak* "they two. pare," *śyanti* "the

pare," *śasau* (Nos. 528 and 523) "he pared," *śasatuh* (No. 524) "they two pared," *śasuh* (Nos. 528 and 524) "they pared," *śāt* (No. 528) "he will pare," *śasyati* "he will pare."

विभाषा ग्राधेद्शा ङासः । २ । ४ । ७८ ।

एभ्यः सिचो लुम्बा परस्मैपदेषु । अशात् । अशाताम् । अशुः ।

No. 673.—There is **OPTIONALLY** elision of *sich* (No. 472) **AFTER** these verbs—viz. *GHRÁ* "to smell," *DHE* "to drink," *ŚO* "to pare," *CHHO* "to cut," **AND** *SHO* "to destroy," when the *parasmaipada* terminations are employed. Thus *asāt* "he pared," *asātām* "they two pared," *asuh* (No. 524) "they pared."

यमरमनमातां सकृ च । ७ । २ । ७३ ।

एषां सगेभ्यः सिच इट् परस्मैपदेषु । इट्सकौ । अशासीत् । अशासि-
ष्टाम् । छेो छेदने । ६ । क्यति । चो ऽन्तकर्मणि । ७ । स्यति । ससौ ।
दो अनखण्डने । ८ । क्यति । ददौ । देयात् । अदात् । व्यध ताडने । ९ ।

No. 674.—**AND** *SAK* shall be the augment of these verbs—viz.—*YAM* "to restrain," *RAM* "to sport," *NAM* "to bow," **AND** those that end in **LONG Á**, and, at the same time, *it* shall be the augment of the *sich* (No. 472) coming after them, when the *parasmaipada* terminations are employed. Applying then these two augments, *it* and *sak*, we have *asāsīt* "he pared," *asāsishṭām* "they two pared."

The verb *chho* "to cut" makes *chhyati* (No. 672) "he cuts."

The verb *sho* "to destroy" makes *syati* "he destroys," *sasau* (No. 528) "he destroyed." The verb *do* "to cut" makes *dyati* "he cuts," *dadau* "he cut," *deyāt* (No. 525) "may be cut," *addāt* (No. 473.) "he cut."

The verb *vyadh* (*vyadha*) "to strike" is next to be conjugated.

**ग्रहिज्यावयिव्यधिवाष्टेविचति श्वतिपृच्छति-
भृञ्जतीनां डिति च । ६ । १ । १६ ।**

एषां संप्रसारणं स्यात् किति डिति च । विध्यति । विव्याध । विविधतुः ।
विविधुः । विव्यधिथ । विव्यदु । छद्वा । व्यस्यति । विध्येत् । विध्यात्
अव्यात्सीत् । पुष पुष्टौ । १० । पुष्यति । पुषोष । पुषोषिथ । पोष्य-
त्यति । पुषादीत्यङ् । अपुषत् । शुष शोषणे । ११ । शुष्यति । शुं-
षत् । यश अदर्शने । १२ । नश्यति । ननाश । नेशतः ।

No. 675.—AND let there be a *sanprasāraṇa* (No. 281) in the room (of the semi-vowel) OF these verbs—viz. GRAH “to take,” JYĀ “to become old,” VAY (the substitute of *ve*) “to weave,” VYADH “to strike,” VAŚ “to subdue,” VYACH “to deceive,” VRAŚCH “to cut,” PRACHCHH “to ask,” AND BHRASJ “to fry,” WHEN WHAT affix HAS AN INDICATORY *k* or *ś* FOLLOWS. Thus, the affix *śyan* being regarded as having an indicatory *ś* (No. 535) we have *vidhyati* (No. 283) “he strikes,” *vivyādhu* (No. 583) “he struck,” *vividhatuh* “they two struck,” *vividhuh* “they struck,” *vivyadhitha* (No. 517) or *vivyaddha* (No. 586) “thou didst strike,” *vyaddhā* (No. 586) “he will strike,” *vyatsyati* “he will strike,” *vidhyet* (Nos. 462 and 460) “he may strike,” *vidhyāt* (No. 465) “may he strike,” *avyātsīt* (No. 479) “he struck.”

The verb *push* (*pusha*) “to nourish” makes *pushyati* “he nourishes,” *puposha* (No. 485) “he nourished,” *puposhitha* (No. 517) “thou didst nourish,” *poshīti* (No. 78) “he will nourish,” *pokshyati* (No. 585) “he will nourish.” In accordance with No. 542, this verb takes *aś* instead of *chli* (No. 471). Thus *apushat* “he nourished.”

The verb *śush* (*śusha*) “to become dry” makes *śushyati* “he dries,” *śušosha* “he dried,” *aśushat* (No. 542) “he dried.”

The verb *naś* (*naśa*) “to perish” makes *naśyati* “he perishes,” *nanāśa* “he perished,” *neśatuh* (No. 494) “they two perished.”

रधादिभ्यश्च । ७ । २ । ४५ ।

बलाद्वार्धधातुकस्य वेट् । नेशिच ।

No. 676.—AND after the verbs RADH “to hurt,” &c., let *it* (No. 433) be optionally the augment of an *ārdhadhātuka* affix, beginning with a *val*. Thus *neśitha* (No. 495) “thou didst perish.”

मस्जिनघोर्भलि । ७ । १ । ६० ।

नुम् । ननङ् । नेशिव । नेशिम । नेशिता । नंष्टा । नशिष्यति । नह्यति । नश्यतु । ननश्यत् । नश्येत् । नश्यात् । ननशत् । नूङ् प्राणिप्रसवे । १३ । सूयते । सुषुवे । क्रादिनियमादिट् । सुषुविषे । सुषुविवहे । सुषुविमहे । सीता । सविता । नूङ् परितापे । १४ । दूयते । दीङ् क्षये । १५ । दीयते ।

No. 677.—WHEN A JHAL comes AFTER the verbs MASJ “to be pressed,” AND NAŚ “to perish,” let there be the augment *num*. Thus, native allowed by No. 676, we have *nananśitha* (No. 334) “we two perished,” *neśivu* (No. 494) “we two perished,” *neśima* “we

perished," *naśitā* (No. 676) or *naśhṭā* "he will perish," *naśishyati* or *naśishyati* (Nos. 334 and 585) "he will perish," *naśyatū* "let him perish," *anaśyat* "he perished," *naśyet* "he may perish," *naśyāt* "may he perish," *anaśat* (No. 542) "he perished."

The verb *śrū* (*śrūñ*) "to give birth to" makes *sūyate* (No. 543) "she bears," *sushuve* (No. 220) "she bore." In accordance with the restrictive rule No. 514, this verb takes the augment *ī*:—thus *sushuvishē* "thou borest," *sushuvivuhe* "we two bore," *sushuvimahe* "we bore," *sotā* or *savitā* (No. 511) "she will bear."

The verb *dú* (*dūñ*) "to suffer or be consumed with pain" makes *dūyate* "he suffers;" and *dí* (*dīñ*) "to decay" makes *dīyate* "he decays."

दीडो युडचि कृडिति । ६ । ४ । ६३ ।

दीडः परस्याजादेः कृडिदार्धधातुकस्य युट् ।

No. 678.—Let YUṬ be the augment, WHEN AN *ārdhadhātuka* affix, WITH AN INDICATORY K OR Ś and beginning with A VOWEL, COMES AFTER the verb DÍ (*dīñ*) "to decay."

युयुटावुवझणोः सिद्धौ वक्तव्यौ । द्वितीये ।

No. 679.—"The augments VUK (No. 425) AND YUṬ (No. 678) ARE (in spite of No. 599) TO BE REGARDED AS HAVING TAKEN EFFECT, WHEN the substitute UVAŚ (No. 220) or a YAN (No. 221) PRESENTS ITSELF. Thus we have *dīdīye* "he decayed"—[the *yut* being recognised as existent by No. 220, which would otherwise have taken effect here.]

मीनातिमिनोतिदीडं ल्यपि च । ६ । १ । ५० ।

एषामात्स् ल्यपि । चादशित्येज्जनिमित्ते । दाता । दास्यति । अदास्त ।

डीड् विहायसा गतौ । १६ । डीयते । डिङ्गे । डयिता । पीड् पाने । १७ । पीयते । पेता । अपेष्ट । माड् माने । १८ । मायते । ममे । जनी प्रादुर्भावे । १९ ।

No. 680.—AND WHEN the affix LYAP (No. 941) FOLLOWS, there is the substitution OF Á in the room OF these verbs, viz. MÍ (*mīñ*) "to hurt or kill," MÍ (*dumīñ*) "to scatter," AND DÍ (*dīñ*) "to decay." By the "and" it is implied that the same change will take place when there is a cause for the substitution of an *ech*, but unattended by indicatory ś. Hence [the affixes *tāsi* and *śya* being such causes] we *dātā* "he will decay," *dāsyati* "he will decay," *adāstā* "he de-

The verb *dī* (*dīn*) "to move in the sky—i. e. to fly," makes *dīyate* "he flies," *dīḍye* (No. 221) "he flew," *ḍayitā* "he will fly."

The verb *pī* (*pīn*) "to drink" makes *pīyate* "he drinks," *petā* (No. 510) "he will drink," *apeshta* "he drank."

The verb *mā* (*mān*) "to measure" makes *māyate* "he measures," *mame* "he measured."

The next verb is *jan* (*janī*) "to be produced or born."

जाजनेजा । ७ । ३ । ७६ ।

जिति । जायते । जन्ने । जनिता । जनिष्यते ।

No. 681.—OF the verbs JÑYÁ "to know," AND JAN "to be produced," JÁ is the substitute, when what follows has an indicatory *ś*. Thus *jáyate* "he is produced," *jajñe* (Nos. 540 and 76) "he was produced," *junitā* "he will be produced," *janishyate* "he will be produced."

दीपजनबुधपूरितायिप्यायिभ्योऽन्यतरचाम् । ३ ।

१ । ६१ ।

एभ्यश्चेच्छिण्वा एकवचने तशब्दे परे ।

No. 682.—AFTER these verbs—viz. "DÍP "to shine," JAN "to be produced," BUDH "to teach," PÚR "to be full," TÁY "to extend," AND PYÁY "to swell," *chin* is OPTIONALLY the substitute of *chli* (No. 471), when the termination *ta*, of the singular, follows.

चिणो लुक् । ६ । ४ । १०४ ।

चिणः परस्य लुक् ।

No. 683.—There is ELISION (*luk*) of what comes AFTER CHIN (No. 682).

जनिवध्योश्च । ७ । ३ । ३५ ।

अनयोर्न वृद्धिश्चिणि ङिति कृति च । अजनि । अजनिष्ट । दीपी दीप्तौ । २० । दीप्यते । द्विदीपे । अदीपि । अदीपिष्ट । पद गतौ । २१ । पद्यते । पेदे । पत्ता । पत्सीष्ट ।

No. 684.—In the room OF these two—viz. JAN "to be produced," BADH "to kill," there is not *vridhhi* (in spite of No. 489), when (No. 682) follows, or a *kṛit* affix (No. 329) with an indicatory *n* or *niani* or (on the alternative allowed by No. 682) *ajanishṭa*

'he was produced.' The verb *dīp* (*dīpi*) "to shine" makes *dīpyate* "he shines," *didīpe* "he shone," *adīpi* (No. 682) or *adīpishṭa* "he shone."

The verb *pad* (*pada*) "to go" makes *padhyate* "he goes," *pede* (No. 494) "he went," *puttā* "he will go," *patśishṭa* "may he go."

चिण् ते पदः । ३ । १ । ६० ।

पदश्चेत्चिण् ते परे । अपादि । अपत्साताम् । अपत्सत । विद सत्ता-
याम् । २२ । विद्यते । वेत्ता । अविता । बुध अवगमने । २३ । बुध्यते ।
बोद्धा । भोत्स्यते । भुत्सीष्ट । अबोधि । अबुद्ध । अभुत्साताम् । युध संप्र-
हारे । २४ । युध्यते । युयुधे । योद्धा । अयुद्ध । सज विसर्गे । २५ । सज्यते ।
ससृजे । ससृजिषे ।

No. 685.—Let CHIN be substituted for *chli* AFTER the verb PAD "to go," WHEN the personal termination TA of the singular FOLLOWS. Thus *apūli* (No. 683) "he went," *apatsātām* "they two went," *apatsuta* "they went."

The verb *vid* (*vida*) "to be" makes *vidyate* "he is," *vettā* "he will be," *avitta* (No. 626) "he was."

The verb *budh* (*budha*) "to understand" makes *budhyate* "he understands," *boddhā* (No. 586) "he will understand," *bhutsyate* (No. 278) "he will understand," *bhutsishṭa* "may he understand," *abodhi* (No. 683) or *abuddha* (Nos. 586 and 626) "he understood," *abhutsātām* (No. 278) "they two understood."

The verb *yudh* (*yudha*) "to fight" makes *yudhyate* "he fights," *yuyudhe* "he fought," *yoddhā* (No. 586) "he will fight," *ayuddha* "he fought."

The verb *srij* (*srija*) "to quit" makes *srijyate* "he quits," *sasrije* (No. 508) "he quitted," *sasrijishe* "thou didst quit."

सृजिदृशोर्भल्यमकिति । ६ । १ । ५८ ।

अनयोरम् भलादावकिति । सृष्टा । सृष्यति । सृत्सीष्ट । असृष्ट । असृ-
त्ताताम् । मृष तितित्तायाम् । २६ । मृष्यति । मृष्यते । ममर्षे । ममर्षेय ।
ममृषिषे । मर्षितासि । मर्षितासे । मर्षिष्यति । मर्षिष्यते । गह बन्धने । २७ ।
नह्यति । नह्यते । ननाह । ननद्ध । नेहिथ । नेहे । नद्धा नत्स्यति । अना-
त्सीत् । अनद्ध ।

No. 686.—Let AM be the augment OF these two verbs, viz. *SRIJ* "to quit," AND *DRIS* "to see," WHEN an affix, beginning with A JHAL

and NOT HAVING AN INDICATORY K, FOLLOWS. Thus *srashtá* (Nos. 334 and 78) "he will quit," *sraکشیاتى* (Nos. 334 and 585) "he will quit," *sraکشیش্টا* "may he quit," *airishta* "he quitted," *asriکهشیتام* "they two quitted."

The verb *mrish* (*mrisha*) "to endure patiently" makes *mrishyati* or *mrishyate* "he endures," *mamarsha* "he endured," *mamarshitha* or *mamrishishe* "thou didst endure," *marshitási* or *marshitáse* "thou wilt endure," *marshishyati* or *marshishyate* "he will endure."

The verb *nah* (*naha*) "to bind" makes *nahyati* or *nahyate* "he binds," *nanáha* "he bound," *nanadlha* or *nehitha* "thou didst bind," *nehe* "he bound," *ñadddhú* "he will bind," *natsyati* (No. 389) "he will bind," *anítstí* or *añadddha* "he bound."

So much for the 4th class of verbs, "div &c."

The 5th class of verbs consists of "su &c."

The verb *su* (*shuné*) means "to extract the Soma juice."

इति दिवादयः ।

स्वादयः ।

शुञ् अभिषवे । १ ।

स्वादभ्यः शुनुः । ३ । १ । ७३ ।

शपोऽपवादः । सुनोति । सुनुतः । हुशुनोरेति यण् । सुन्वन्ति । सुन्वः । सुनुवः । सुनुते । सुन्वाते । सुन्वते । सुन्वहे । सुनुवहे । सुषाव । सुषुवे । सोता । सुनु । सुनवानि । सुनवे । सुनुयात् । सूयात् ।

No. 687.—Let there be *śNU* AFTER the verbs *SU*, &c.

This debars *sap* (No. 419.) Thus we have *sunoti* (No. 420) "he presses out," *sunutah* "they two press out," *sunwanti* (*yen* taking the place of the vowel by No. 536) "they press out," *sunwah* (No. 537) or *sunuvah* "we two press out," *sunute* "he presses out," *sunwáte* "they two press out," *sunwate* "they press out," *sunwahe* (No. 537) or *sunvahe* "we two press out," *susháva* or *sushuve* "he pressed out," *sotá* "he will press out," *sunu* (No. 538) "do thou press out," *sunaváni* "let me press out," *sunavai* "let me press out," *sunuyát* "he may press out," *súyát* (No. 518) "may he press out."

स्तुसुधूभ्यः परस्मैपदेषु । ७ । २ । ७२ ।

रभ्यः सिञ्च इट् । असावीत् । असोष्ट । चिञ् चयने । २ । चिनोति । चिनुते ।

No. 688—Let *it* be the augment of *sich* AFTER these—viz. *STU* “to praise,” *SU* “to extract the Soma juice.” AND *DHÚ* “to shake,” WHEN THE PARASMAIPADA affixes ARE EMPLOYED. Thus *asdvít* or *asoshṭa* “he pressed out.”

The verb *chi* (*chin*) “to gather” makes *chinoti* or *chinuti* “he gathers.”

विभाषा चैः । ७ । ३ । ५८ ।

अभ्यासाच्चेः कुत्थं वा सनि लिटि च । चिकाय । चिचाय । चिक्ये । चिच्ये । अचैषीत् । अचेष्ट । सृञ् आच्छादने । ३ । सृणोति । सृणुते ।

No. 689.—There is **OPTIONALLY** the substitution of a guttural in the room OF *CHI* “to gather” after a reduplicate syllable, when *san* (No. 752) or *liṭ* follows. Thus *chikāya* or *chichāya*, *chikye* or *chichye*, “he gathered,” *achaishit* or *achesṭa* “he gathered.”

The verb *stri* (*strñ*) “to cover,” makes *striṇoti* or *striṇute* “he covers.”

शर्पूर्वाः खयः । ७ । ४ । ६१ ।

अभ्यासस्य शर्पूर्वाः खयः शिष्यन्तेऽन्ये हलो लुप्यन्ते । तस्तार । तस्तरतुः । तस्तरे । गुणोर्तीति गुणः । स्तर्यात् ।

No. 690.—Of a reduplicate syllable the letters denoted by the *pratyāhāra* *KHAY*, PRECEDED BY A *ŚAR*, remain:—the other consonants are elided. Thus *tastāra* “he covered,” *tastaratuh* “they two covered,” *tastare* “he covered.” By No. 533, there being the substitution of *guṇa*, we have *staryāt* “may he cover.”

अतश्च संयोगादेः । ७ । २ । ४३ ।

अदन्तात् संयोगादोर्लिङ्सिचोरिङ्गा । स्तरिषीष्ट । स्तृषीष्ट । अस्तरिष्ट । अस्तृत । धूञ् कम्पने । ४ । धूनोति । धूनुते । दुधाव । स्वरतीति वेट् । दुधविद्य । दुधोद्य ।

No. 691.—Let *it* be optionally the augment of *lin* and *sich* coming AFTER WHAT root ends in *Ṛi* and BEGINS WITH A CONJUNCT consonant. Thus *starishṭa* or *strishṭa* “may he cover,” *astarishṭa* or *astrita* “he covered.”

The verb *dhú* (*dhún*) "to shake" makes *dhúnoti* or *dhúnute* "he shakes," *dudháva* "he shook," and optionally taking the augment *it* by No. 511 *dudhavitha* or *dudhotha* "thou shookest."

ऋयुकः किति । ७ । २ । ११ ।

अत्र एकाच उगन्ताच्च गित्कितोरिण् न । इति प्राप्ते । ज्ञादित्येवमा-
चित्यमिट् । दुधुविव । दुधुवे । अधावीत् । अधविष्ट । अधोष्ट । अधवि-
ष्यत् । अधोष्यत् । अधविष्यताम् । अधोष्यताम् । अधविष्यत । अधोष्यत ।

इति स्वादयः ।

No. 692—Let not *it* be the augment, WHEN WHAT affix HAS AN INDICATORY *g* or *k* comes AFTER the verb *ŚRI* "to serve" OR what verb with one vowel ends in the *pratyāhāra* UK. Notwithstanding this rule's having presented itself, the verb now under consideration always takes the augment *it*, in accordance with the determining rule No. 514. Thus *dudhuviva* "we two shook," *dudhure* "he shook," *adhāvīt* or *adhaviṣṭa* or *adhosṭa* "shook," *adhaviṣhyat* or *adhoshyat* "he would shake," *adhaviṣhyatām* or *adhoshyatām* "they two would shake," *adhaviṣhyata* or *adhoshyata* "he would shake."

So much for the 5th class of verbs—"su, &c,"

The 6th class of verbs consists of "*tud*, &c."

The verb *tud* signifies "to torment."

तुदादयः ।

तुद व्यथने । १ ।

तुदादयः शः । ३ । १ । ७७ ।

अयोऽपवादः । तुदति । तुदते । तुतोद । तुतोदिथ । तुतुदे । तोत्ता ।
अतोत्सीत् । अतुत्त । गुद प्रेरणे । २ । तुदति । तुदते । तुतोद । तोत्ता ।
भृञ्ज पाके । ३ । अहिज्येति संप्रसारणम् । सस्य श्चुत्वेन शः । शस्य जश्त्वेन
ञः । भृञ्जति । भृञ्जते ।

No. 693.—Let there be *ŚA* AFTER *TUD*, &c. This debars *śap* (No. 419). Thus *tudati* or *tudate* "he torments," *tutoda* "he tormented," *tutoditha* "thou didst torment," *tutude* "he tormented," *tottā* "he will torment," *atautoti* or *atutta* "he tormented."

The verb *nud* (*nuda*) "to send" makes *nudati* or *nudate* "he sends," *nunoda* "he sent," *nottā* "he will send."

The verb *bhrasj* means "to fry."

In forming the present tense—a vowel is substituted for the semi-vowel by No. 675, then, by the substitution of a palatal for a dental (by No. 76); the *s* becomes *ś*; and, by the change of *ś* to *jaś* (by No. 25), becomes *j*, giving *bhrijjati* or *bhrijjate* "he fries."

भस्जो रोपधयो रसन्यतरस्याम् । ६ । ४ । ४७ ।

भस्जो रेफस्योपधायाश्च स्थाने रमागमो वार्धधातुके । मित्त्वादन्त्यादचः
परः । स्यान्बष्ठीनिर्देशादोपधयानिर्गतिः । बभर्ज । बभर्जतुः । बभर्जिथ ।
बभर्ष्ट । बभर्ज्ज । बभर्ज्जतुः । बभर्ज्जिथ । स्कारिति सलोपः । ब्रखेति षः ।
बभष्ट । बभर्ज । बभर्ज्जे । भर्ष्टा । भष्टा । भर्त्यति । भर्त्यति । कङिति रमा-
गमं बाधित्वा संप्रसारणं पूर्वविप्रतिषेधेन । भृज्यात् । भृज्यास्ताम् । भृज्यासुः ।
भर्त्तीष्ट । भर्त्तीष्ट । अभर्त्तीत् । अभर्त्तीत् । अभर्ष्ट । अभर्ष्ट । कृष विलेखने ।
४ । कृषति । कृषते । चकषे । चकषे ।

No. 694.—In the room OF the R AND the PENULTIMATE letter OF the root BHRASJ, there shall be OPTIONALLY the augment RAM, when an *ārdhathātuka* affix follows. As it has an indicatory *m* (No. 265), the augment comes after the last vowel. [If the *ram* had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism f. 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the *r* and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying "in the room of." Thus we have *babharja* "he fried," *babharjatuh* "they two fried," *babharjitha* or *babharshṭhu* (No. 334) "thou didst fry; or, alternatively, *babhrajju* "he fried," *babhrajjatuh* "they two fried," *babhrajjitha* "thou didst fry." When a *jhal* follows, the *s* is elided by No. 237, and the final is changed to *sh* by No. 334:—thus (when the augment *it* is not employed) we have *babhrashṭha* "thou didst fry," *babharje* or *babhrajje* "he fried," *bharshṭā* or *bhrasṭā* "he will fry," *bharkshyati* or *bhrakshyati* "he will fry." When an affix with an indicatory *k* or *ñ* follows, the substitution of a vowel for the semi-vowel, by No. 675, takes place,—debaring the augment *ram*,

(No. 694) through the superior authority specially assigned to the earlier rule of the two [contrary to the general principle laid down in No. 132]—so that we have *bhṛijyāt* “may he fry,” *bhṛijyātām* “may they two fry,” *bhṛijyāsuh* “may they fry,” *bharkshīṣhā* of *bhrakshīṣhā* “may he fry,” *abhārkshīt*, or *abhrākshīt* *abharshā* or *abhrashā* “he fried.”

The verb *krish* (*krisha*) “to draw or make furrows—to plough,” makes *krishati* or *krishute* “he ploughs,” *chakarsha* or *chakrishe* “he ploughed.”

अनुत्तस्य चतुर्पथस्यान्यतरस्याम् । ६ । १ । ५६ ।

उपदेशेऽनुदात्तो य चतुर्पथस्तस्याम् वा भलादावकिति । कृष्टा । कष्टा । कृतीष्ट ।

No. 695.—When an affix follows, beginning with a *jhal* and not having an indicatory *k*, then *am* is OPTIONALLY the augment OF WHAT verb IS GRAVELY ACCENTED in its original enunciation, AND HAS the vowel *RI* AS ITS PENULT. Thus we have *krashātā*, or, without the *am*, *karshātā* “he will plough,” *krikshīṣhā* “may he plough.”

स्पृशमृशश्चतुर्पथेष्वेः सिञ्चा वाच्यः । अक्राक्षीत् । अक्राक्षीत् । अक्र-
क्षत् । अक्रष्ट । अक्रक्षाताम् । अक्रक्षन्त । मिल संगमे । ५ । मिलति । मिलते ।
मिमेल । मेलिता । अमेलीत् । मुञ्च मोचने । ६ ।

No. 696.—SUCH SHOULD BE STATED TO BE OPTIONALLY the substitute OF CHLI AFTER the verbs *SPRIŚ* “to touch,” *MRIS* “to perceive,” *KRIŚH* “to plough,” *TRIP* “to be satisfied,” AND *DRIP* “to be proud.” Thus *akrākshīt* (No. 695), *akārakshīt* (No. 499), or *akṛakshat* (No. 627), or *akṛishā* “he ploughed,” *akṛikshātām* “they two ploughed,” *akṛikshanta* “they ploughed.”

The verb *mil* (*mila*) “to mix” makes *milati* or *milute* “he mixes,” *mimela* “he mixed,” *melitā* “he will mix,” *amelit* “he mixed.”

The verb *much* (*muchṛi*) signifies “to be free.”

द्यो मुचादीनाम् । ७ । १ । ५६ ।

मुचलिपविद्लुपसिचक्षत्खिदिपिशां नुम् । मुञ्चति । मुञ्चते । मोक्षा ।
मुच्यात् । मुचीष्ट । अमुचत् । अमुक्त । अमुक्षाताम् । लुप् छेदने । ७ । लुम्प-
ति । लुम्पते । लोप्ता । अलुपत् । अलुप्त । विद्ल लाभे । ८ । विन्दति ।
विन्दते । विवेद । विविदे । व्याघ्रभूतिमते सेट् । वेदिता । भाष्यमतेऽनिट् ।
परिवेता । विच हारणे । ९ । सिञ्चति । सिञ्चते ।

No. 697.—WHEN ŚA (No. 693) FOLLOWS, let *num* be the augment OF the verbs MUCH &C. i. e. of *much* “to be free,” *lip* “to smear,” *vid* “to find,” *lup* “to cut,” *sich* “to sprinkle,” *krit* “to cut,” *khid* “to hurt,” and *piś* “to be organised.” Thus *munchati* or *munchate* “he is free,” *moktā* “he will be free,” *muchyāt* or *mukshishṭu* “may he be free,” *amuchat* or *amukta* “he was free,” *amukshātām* “they two were free.”

The verb *lup* (*lupṛi*) “to cut” makes *lumpati* or *lumpate* “he cuts,” *loptā* “he will cut,” *alupat* or *alupta* “he cut.”

The verb *vid* (*vullṛi*) “to find” makes *vindati* or *vindate* “he finds,” *vineda* or *vivide* “he found.” In the opinion of *Vyāghrabhūti*, this verb takes the augment *iṭ*.—which would give *veditā* “he will find.” According to the opinion of the *Mahābhāṣya*, it does not take the augment *iṭ*:—witness *parivettā* “he will become a house-holder before his elder brother.”

The verb *sich* (*shicṣa*) “to sprinkle” makes *sinchati* or *sinchate* “he sprinkles.”

लिपिसिचिह्वश्च । ३ । १ । ५३ ।

अभ्यन्नेरङ् । असिचत् ।

No. 698.—Let *añ* be the substitute for *chli* AFTER these verbs—viz. *LIP* “to smear,” *SICH* “to sprinkle,” AND *HNE* “to call.” Thus *asichat* “he sprinkled.”

आत्मनेपदेष्वन्यतरस्याम् । ३ । १ । ५४ ।

लिपिसिचिह्वः परस्य ज्ञेरङ् वा । असिचत् । असिक्त । लिप उपदेहे । १० । उपदेहो वृद्धिः । लिप्यति । लिप्यते । लेप्ता । अलिपत् । अलिपत । अलिप्त ।

इत्युभयपदिनः ।

No. 699.—Let *añ* be OPTIONALLY the substitute of *chli* after *tip* “to smear,” *sich* “to sprinkle,” and *hve* “to call,” WHEN THE ĀTMANEPADA terminations ARE EMPLOYED. Thus *asichata* or *asikta* “he sprinkled.”

The verb *lip* (*lipa*) “to smear”—[which the author of the *Kaumudī* renders “to increase”] makes *limpati* or *limpate* “he smears,” *leptā* “he will smear,” *alipat*, or *alipata* or *alipta* “he smeared.”

So much for those verbs of this conjugation which take both *padas*.

कृती कृदने । ११ । कृन्तति । चकर्त । कर्तिता । कर्तिष्यति । कत्स्यति ।
 अकर्तात् । खिद परिधाति । १२ । खिन्दति । चिखेद । खेत्ता । पिश अवयवे ।
 १३ । पिंशति । पेशिता । ओष्रश्चू कृदने । १४ । वृश्चति । वष्रश्च । वष्र-
 श्चिथ । वष्रष्ट । वष्रिचता । वष्रष्टा । वष्रिचिष्यति । वष्रयति । वृश्च्यात् । अष्र-
 श्चोत् । व्यच व्याजीकरणे । १५ । विचति । विव्याच । विविचतुः । व्यचिता ।
 व्यचिष्यति । विच्यात् । अव्याचीत् । अव्यत्रीत् । व्यचेः कुटादित्वमनसीति
 तु नेह प्रवर्तते । अनसीति पर्युदासेन कृन्मात्रविषयत्वात् । उक्छि उच्छे ।
 १६ । उच्छः कणश आदानं कणिगाद्यर्जनं शिलमिति यादवः । अच्छ गती-
 न्द्रियप्रलयमूर्तिभावेण । १७ । अच्छति । अच्छत्युतामिति गुणः । द्विहल्यह-
 णस्यानेकहलुपलक्षणत्वाच्चुट् । आनच्छ । आनच्छतुः । अच्छिता । उवक् उत्स-
 र्ग । १८ । उव्वति । लुभ विमोहने । १९ । लुभति ।

No. 700.—The verb to cut “KRIT” (*kṛit*) makes *kṛintati* “he cuts,” *chakarta* “he cut,” *kartitā* “he will cut,” *kartishyati* or *kartayati* “he will cut,” *akarūt* “he cut.”

The verb *khid* (*khida*) “to hurt” makes *khindati* “he hurts,” *chikkheda* “he hurt,” *khetā* “he will hurt.”

The verb *piś* (*piśa*) “to be reduced to constituent parts” makes *piśati* “he is decomposed,” *peśitā* “he will be decomposed.”

The verb *vraśch* (*vraśchā*) “to cut” makes *vriśchati* (No. 675) “he cuts,” *vavraścha* “he cut,” *vavraśchitha* or *vavraśhtha* “thou didst cut,” *vraśchitā* or *vraśhā* “he will cut,” *vraśchishyati* or *vraśchishyati* “he will cut,” *vriśchyāt* (No. 675) “may he cut,” *avraśchāt* “he cut.”

The verb *vyach* (*vyacha*) “to deceive” makes *vichati* (No. 675) “he deceives,” *vivyācha* “he deceived,” *vivichatuh* “they two deceived,” *vyachitā* “he will deceive,” *vyachishyati* “he will deceive,” *vichyāt* “may he deceive,” *avyāchāt* (No. 491) or *avyachāt* “he deceived.” Here the *vārtika* (by which the substitution of *vridhī* would have been prevented) viz. that “The verb *vyach* is to be regarded as one of the list ‘*kuṭ* &c.’ (No. 624), when an affix other than the *kṛit* affix as (No. 329) follows, does not apply—for the prohibition “not the *kṛit* affix as” refers to the *kṛit* affix only [and not to the tense-affixes:—in the same way as the expression “not a *brāhman*” would be held to refer to a man, not to a horse or a tree.]

The verb *unichh* (*uchchhi*) means "to glean." Gleaning here means taking up grain by grain. To glean the whole ears, &c., *Yáduva* tells us, is expressed by the verb *śil*.

The verb *richchh* (*richchha*) "to go, to fail in faculties, to become stiff," makes *richchhati* "he goes." By No. 653, *guṇa* is substituted when *liṭ* follows, and the augment *nuṭ* is derived from No. 498, since the mention of a word with two consonants serves to specify a word with more consonants than one. Thus *ánarchchha* "he went," *ánarchchhatuh* "they two went," *richchhitá*, "he will go."

The verb *ujjh* (*ujjha*) "quit" makes *ujjhati* "he quits," and the verb *lubh* (*lubha*) "to bewilder" makes *lubhati* "he bewilders."

तीषसहलुभरुषरिषः । ७ । २ । ४८ ।

इच्छत्यादेः परस्य तादेरार्धधातुकस्येद्वा स्यात् । लोभिता । लोभ्या । लोभिष्यति । तृष तृष्क तृप्तौ । २० । २१ । तृपति । ततर्प । तर्पिता । अतर्पीत् । तृप्सति ।

No. 701.—Let *it* be optionally the augment, WHEN an *árdha-dhátuka* affix, beginning with T, COMES AFTER the verbs ISH "to wish," SHAHA "to endure," LUBH "to bewilder," RUSH "to hurt or kill," and RISH "to hurt or kill." Thus *lobhitá* or *lobdhá* "he will bewilder," *lobhishyati* "he will bewilder."

The verbs *tríp* (*trípa*) and *trímph* (*trímpha*) mean "to be satisfied." The former makes *trípti* "he is satisfied," *tatarpa* "he was satisfied," *tarpitá* "he will be satisfied," *atarpit* "he was satisfied." The latter makes *trímphati* "he is satisfied."

शे तृप्तादीनां नुम् वाच्यः । आदिशब्दः प्रकारे तेन येऽत्र नकारानुबन्तास्ते तृप्तादयः । ततृष्क । तृष्यात् । मृड पृड सुखने । २२ । २३ । मृडति । पृडति । शुन गतौ । २४ । शुनति । इषु इच्छायाम् । २५ । इच्छति । एषिता । एष्टा । एषिष्यति । इष्यात् । ऐषीत् । कुट कौटिल्ये । २६ । गाङ्कुटादीनि डित्वम् । चुकुटिष्य । चुकोट । चुकुट । कुटिता । पुट संश्लेषणे । २७ । पुटिष्यति । पुटिता । स्फुट विकसने । २८ । स्फुटति । स्फुटिता । स्फुर स्फुल संचलने । २९ । ३० । स्फुरति । स्फुलति ।

No. 702.—"The augment NUM (No. 497) SHOULD BE STATED to be that OF the verbs TRÍMPHA "to be satisfied" AND THE LIKE when *śa* (No. 693) follows. The word *ádi* (usually rendered "&c") here means "of the same description as." So that here "*trímpha* and the

like" are those verbs which include the letter *n*. Thus *tatrimpha* (notwithstanding No. 362) "he was satisfied," and, when *śa* does not follow, *triphya*t "may he be satisfied."

The verbs *mṛi* (*mṛi*) and *pṛi* (*pṛi*) "to delight" make *mṛidati* and *pṛidati* "he delights."

The (*Vaidika*) verb *śun* (*śuna*) "to go" makes *śunati* "he goes."

The verb *ish* (*ishu*) "to wish" makes *ichchati* (No. 539) "he wishes," *eshitá* (No. 701) or *eshitá* "he will wish," *eshishyati* "he will wish," *ishyát* "may he wish," *ishit* "he wished."

The verb *ku* (*ku*) means "to become crooked." According to No. 624, the affixes after this verb, not having an indicatory *n* or *n* being regarded as having an indicatory *n* (No. 467), we have *chukuṭi*-*tha* "thou didst become crooked," *chuko*ta or *chuku*ta (No. 490) "I became crooked," *kuṭitá* "he will become crooked."

The verb *pu* (*pu*) "to embrace" makes *puṭati* "he embraces," *puṭitá* "he will embrace."

The verb *sphu* (*sphu*) "to blow, to blossom, to open as a bud or flower," makes *sphuṭati* "it blossoms," *sphuṭitá* "it will blossom."

The verbs *spu* (*spu*) and *spul* (*spul*) "to quiver" make *spu*rat and *spul*at "he quivers."

स्फुरतिस्फुलत्योर्निर्निविभ्यः । ८ । ३ । १६ ।

स्त्व वा । निष्फुरति । निस्फुरति । गू स्तवने । ३१ । परिणूतगुणोदयः । नुवति । नुनाव । नुविता । दुमज्जे शुद्धौ । ३२ । मज्जति । ममज्ज । मज्जि-
नशोरिति नुम् ।

No. 703.—There is optionally the substitution of *sh* for the *s* OF the verbs *SPHUR* and *SPHUL* "to quiver," AFTER the prefixes *NIR*, *NI*, AND *VI* (No. 48). Thus *nishpurati* or *nishphurati* "he perpetually quivers."

The verb *nú* means "to praise." [That the vowel of this root is long, not short as some contend, is proved by the quotation] "*parinúta* *gunodāya*—the dawning of whose praise-worthy qualities"—[which otherwise would not scan]. This verb makes *nuvati* "he praises," *nunáva* "he praised," *nuvitá* "he will praise."

The verb *masj* (*tumasjo*) "to purify by washing" makes *majjati* "he immerses," *mamajja* "he immersed." According to No. 677 this verb, when a *jhal* follows, takes the augment *num*, [the irregular application of which is specified in the following *vártika*].

मस्जेरन्त्यात् पूर्वा नुम् वाच्यः । संयोगादिलोपः । ममङ्क्य । मम-
 ल्चिथ । मङ्क्ता । मङ्क्यति । अमाङ्गीत् । अमाङ्गाम् । अमाङ्गुः । रुजो भङ्गे ।
 ३३ । रुजति । रोक्ता । रोक्त्यति । अरौक्षीत् । भुजो कौटिल्ये । ३४ । रुजि-
 वत् । विश प्रवेशने । ३५ । विशति । मृश आमर्शने । ३६ । आमर्शनं स्पर्शः ।
 अनुदात्तस्य चर्दुपधस्यान्यतरस्याम् । अमाक्षीत् अमार्क्षीत् । अमृक्षत् । षड्
 विशरणगत्यवसादनेषु । ३७ । सीदतीत्यादि । शङ्क शतने । ३८ ।

No. 704.—“The augment NUM SHOULD BE STATED TO PRECEDE THE LAST letter OF the root MASJ”—[not the last of the vowels as No. 265 directs]. By No. 337 there is elision of the *s*, the first member of the conjunct consonant (*snj*)—and thus we have *mamañkta* (No. 333) or *mamajjitha* “thou didst immerse,” *mañktā* “he will immerse,” *mañkshyati* “he will immerse,” *amañkshīt* “he immersed,” *amañktām* (No. 513) “they two immersed,” *amañkshuh* “they immersed.”

The verb *ruj* (*rujo*) “to break,” makes *rujati* “he breaks,” *roktā* “he will break,” *rokshtyati* “he will break,” *araukshīt* “he broke.”

The verb *bhuj* (*bhujo*) “to bend,” is conjugated like *ruj* “to break.”

The verb *vis* (*visa*) “to enter,” makes *visati* “he enters.”

The verb *mṛś* (*mṛśa*) means “to touch.” “Touching” means “perceiving through the sense of touch.” By No. 695, which states that a root gravely accented, or having the vowel *ri* as its penult, optionally takes the augment *am*, we have *amṛkshīt* (No. 695) or *amṛkshīt* or (by Nos. 696 and 627) *amṛikshat* “he touched.”

The verb *sad* (*shudṛi*) “to go to decay, to despond,” makes *sīdati* (No. 522) “he desponds”—and so on.

The verb *sad* (*sadṛi*) means “to decay.”

शदेः शितः । १ । ३ । ६० ।

शिद्वाविनोऽस्मात् तहानौ स्तः । शीयते । शीयताम् । शीयेत् । अशी-
 यत । शशाद । शप्ता । शस्यति । अशदत् । अशस्यत् । कृ विक्षेपे । ३९ ।

No. 705.—AFTER this verb, viz. *śad* “to decay,” WHEN it has one of the affixes with AN INDICATORY *ś* [such as the conjugational affix *śa*—No. 693], there are the affixes *tañ* and *āna* [i. e. the *ātmanepada* affixes—No. 409]. Thus *śtyate* (No. 522) “it decays,” *śtyatām* “let it decay,” *śtyeta* “it may decay,” *aśtyata* “it decayed,”—[but where the

śa is absent] *śasāda* "it decayed," *sattā* "it will decay," *śatsyati* "it will decay," *asādat* "it decayed," *asatsyat* "it would decay."

The verb *krī* means "to scatter."

कृत इद्वातोः । ७ । १ । १०० ।

किरति । चकार । चकरतुः । चकरः । किरिता । करीता । कीर्यात् ।

No. 706.—Let SHORT I be the substitute OF WHAT VERBAL ROOT ENDS IN LONG RÍ. Thus *kirati* "he scatters," *chakára* (Nos. 653 and 489) "he scattered," *chakaratuḥ* (No. 653) "they two scattered," *chakaruh* "they scattered," *karitá* or *kiritá* (No. 654) "he will scatter," *kiryát* (No. 651) "may he scatter."

किरतौ लवने । ६ । १ । १४० ।

उपात् किरतेः सुट् छेदने । उपास्किरति ।

No. 707.—Let *suṭ* be the augment of the verb *KRÍ* SIGNIFYING "TO CUT," coming after the prefix *upa*. Thus *upaskirati* "he cuts."

अडभ्यासव्यवायेऽपि । ६ । १ । १३६ ।

No. 708.—EVEN WHEN the augment *AT* (No. 457) OR A REDUPLICATE syllable INTERVENES—(rule No. 707 applies).

सुट् कात् पूर्वं इति वक्तव्यम् । उपास्किरत् । उपचस्कार ।

No. 709.—IT SHOULD BE STATED THAT the augment *SUṬ* (Nos. 707 and 708) is placed BEFORE the *K* (of the verb *krī*). Thus *upaskirat* and *upachaskára* (No. 488) "he cut."

हिंसायां प्रतेश्च । ६ । १ । १४१ ।

उपात् प्रतेश्च किरतेः सुट् हिंसायाम् । उपास्किरति । प्रतिस्किरति । गृ निगरणे । ४० ।

No. 710.—Let *suṭ* be the augment of the verb *krī* coming after the prefix *upa* AND AFTER PRATI, IN THE SENSE OF INJURING. Thus *upaskirati* or *pratiskirati* "he injures."

The verb *krī* means "to swallow."

अचि विभाषा । ८ । २ । २१ ।

गिरते रेफस्य लोऽजादौ प्रत्यये । गिलति । गिरति । जगाल । जगार । जगलिथ । जगरिय । गलिता । गलीता । गरिता । गरीता । प्रच्छ त्रीप्सा-याम् । ४१ । ग्रहिज्येति संप्रसारणम् । पृच्छति । पप्रच्छ । पप्रच्छतुः । पप्रच्छुः । प्रष्टा । प्रक्षति । अप्राक्षीत् । मृद् प्राणत्यागे । ४२ ।

No. 711.—Let there be **OPTIONALLY** *l* in the room of the *r* of the verb *grí* “to swallow,” **WHEN** an affix, beginning with a **VOWEL**, **FOLLOWS**. Thus *gilati* or *gir-ati* “he swallows,” *jagála* or *jagára* “he swallowed,” *galitá*, *galitá* (No. 654), *garitá*, or *garitá* “he will swallow.”

The verb *prachchh* “to ask,” substituting a vowel for the semi-vowel according to No. 675, makes *prichchhati* “he asks,” *paprachchhá* “he asked,” *paprachchhatuh* “they two asked,” *paprachchhuh* “they asked,” *prashá* (No. 334) “he will ask,” *prakshyati* “he will ask,” *apráshát* “he asked.”

The verb *mri* (*mriṇ*) means “to die.”

म्रियतेर्लुङ्लिङोश्च । १ । ३ । ६१ ।

लुङ्लिङोः शितश्च पङ्क्तिभूतान्मृडस्तङानौ नात्यत्र । रिङ् । इयङ् । म्रियते । ममार । मर्ता । मरिष्यति । मृषीष्ट । अमृत । एङ् व्यायामे । ४३ । प्रायेणायं व्याङ्पूर्वः । व्याप्रियते । व्याप्रे । व्याप्राते । व्यापरिष्यते । व्याप्त । व्यापृषाताम् । जुषी प्रीतिसेवनयोः । ४४ । जुषते । जुजुषे । शोविनी भयचलनयोः । ४५ । प्रायेणात्पूर्वः । उट्तिजते ।

No. 712.—The *átmanepála* affixes (No. 409) come **AFTER** the root *MRI* “to die,” **WHEN** it takes *LUṆ*, *LIṆ*, and an affix with an **Indicatory** *ś*, but not elsewhere. By No. 580, the substitution of *riṇ* (*ri*) is directed and, by No. 220, that of *iyatṇ* (*iy*)—so that we have *mriyate* “he dies,” *mamára* “he died,” *maritá* “he will die,” *marishyati* “he will die,” *mriśishá* “may he die,” *amrita* “he died.”

The verb *pri* (*priṇ*) in the sense of “to be active,” is generally preceded by the prefixes *vi* and *án*. Thus *vyápriyate* “he is busied,” *vyápapre* (No. 548) “he was busied,” *vyápapráte* “they two were busied,” *vyáparishyate* “he will be busied,” *vyáprita* “he was busied,” *vyáprishátám* “they two were busied.”

The verb *jush* (*jushí*) “to delight, to serve,” makes *jushate* “he serves,” *jujushé* “he served.”

The verb *vij* (*ovijí*) in the sense of “to fear, to tremble,” is generally preceded by the affix *ut*. Thus *udvijate* “he fears.”

विज इट् । १ । २ । २ ।

विजेः पर इडादिप्रत्ययो ङिट् । उट्तिजता ।

इति तुदादयः ।

No. 713.—An affix, PRECEDED BY the augment IT, and coming AFTER the verb VIJ “to fear,” is as if it had an indicatory *ñ* (No. 467). Hence *upvijitā* “he will fear.”

So much for the 6th class of verbs—“*tud*, &c.”

The 7th class of verbs consists of “*rudh*, &c.”

The verb *rudh rudhir* means “to obstruct.”

रुधादयः ।

रुधिर आवरणे । १ ।

रुधादिभ्यः श्रम् । ३ । १ । ७८ ।

शपोऽपवादः । रुणद्धि । शनसोरल्लोपः । रुद्धुः । रुन्धन्ति । रुणत्सि । रुद्धुः । रुद्धु । रुणधिमि । रुन्धाः । रुन्धमः । रुद्धे । रुन्धाते । रुन्धते । रुन्धसे । रुन्धाये । रुद्धे । रुन्धे । रुन्धहे । रुन्धाहे । रुरोध । रुरुधे । रोद्धा । रोत्स्यति । रोत्स्यते । रुणद्धु । रुद्धात् । रुद्धाम् । रुन्धन्तु । रुन्धु । रुणधानि । रुणधाव । रुणधाम । रुद्धाम् । रुन्धाताम् । रुन्धताम् । रुन्धत्स्व । रुणधै । रुणधावहै । रुणधामहै । अरुणत् । अरुणद् । अरुद्धाम् । अरुन्धन् । अरुद्धु । अरुन्धाताम् । अरुन्धत । रुन्धात् । रुन्धीत । रुध्यात् । रुत्सीष्ट । अरुधत् । अरोत्सीत् । अरोत्स्यत् । अरोत्स्यत । भिदिर विदारणे । २ । क्तिदिर द्वैधीकरणे । ३ । युजिर योगे । ४ । रिचिर विरेचने । ५ । रिणक्ति । रिङ्के । रिरेच । रेक्ता । रेक्षति । अरिणक् । अरिचत् । अरैवीत् । अरिक्त । विचिर पृथग्भावे । ६ । विनक्ति । विङ्के । तुदिर संपेषणे । ७ । तुणत्ति । तुन्ते । तौत्ता । अतुदत् । अतौत्सीत् । अतुत्त । उच्छृदिर दीप्तिदेवनयोः । ८ । कृणत्ति । कृन्ते । चच्छर्द । सेऽसिचीति वेट् । चच्छृत्से । चच्छृदिषे । कर्दिता । कर्दिष्यति । कृत्स्यति । अच्छृदत् । अच्छर्दीत् । अच्छर्दिष्ट । उत्तृदिर हिंसानादरयोः । ९ । वृणत्ति । वृन्ते । वृती वेष्टने । १० । वृणत्ति । वृह हिंसि हिंसायाम् । ११ । १२ ।

No. 714.—AFTER the verbs *RUDH* “to obstruct,” &c. there is *śNAM*. This debars *śap* (No. 419). Thus we have *runaddhi* (Nos. 157 and 586) “he obstructs,” and, the *a* being elided according to No. 611, *runiddhak* “they two obstruct,” *rundhanti* “they obstruct,” *runatsi* “thou obstructest,” *runiddhak* (Nos. 95 and 96) “you two obstruct,” *runddha* “you obstruct,” *runadhmi* “I obstruct,” *rundhwah* “we two obstruct,” *rundhmah* “we obstruct.” With the *ātmanepada* terminations we have *runddhe* “he obstructs,” *rundhāte* “they two obstruct,” *rundhāte* (No. 559) “they obstruct,” *runtse* “thou obstructest,” *run-*

dhathe "you two obstruct," *runddhve* "you obstruct," *rundhe* "I obstruct," *rundhwahe* "we two obstruct," *rundhmahe* "we obstruct." Then again *rurodha* or *rurudhe* "he obstructed," *roddhá* "he will obstruct," *rotsyati* or *rotsyate* "he will obstruct," *runadhu* "let him obstruct," *runddhát* (No. 444) "may he obstruct," *runddhám* "let the two obstruct," *rundhantu* "let them obstruct," *runddhi* "do thou obstruct," *runadháni* "let me obstruct," *runadháva* "let us two obstruct," *runadháma* "let us obstruct," or, again, *runddhám* "let him obstruct," *runddhátám* "let the two obstruct," *rundhatám* (No. 559) "let them obstruct," *runtswé* "do thou obstruct," *runadhái* "let me obstruct," *runadhávahai* "let us two obstruct," *runadhá-mahai* "let us obstruct," *arunat* (No. 165) or *arunad* "he obstructed," *arunddhám* "they two obstructed," *arundhan* "they obstructed," *arunddha* "he obstructed," *arunddhátám* "they two obstructed," *arundhata* "they obstructed," *rundhyát* or *rundhíta* "he may obstruct," *rudyát* or *rutstshá* "may he obstruct," *arudhat* (No. 668) or *arutst* "he obstructed," *arotsyat* or *arotsyata* "he would obstruct."

In the same way are conjugated *bhid* (*bhidir*) "to break," *chhid* (*chhidir*) "to split," and *yuj* (*yujir*) "to join."

The verb *rich* (*richir*) "to purge" makes *rinakte* or *riñkte* "he purges," *rireacha* "he purged," *rektá* "he will purge," *rekshyati* "he will purge," *arīnak* (No. 199) "he purged," *arichat* (No. 668) or *arāikshít* or *arīkta* "he purged."

The verb *vich* (*vichir*) "to differ or be separate" makes *vinakti* or *viñkte* "he differs."

The verb *kshud* (*kehudir*) "to pound" makes *kshuñatti* or *kshunte* "he pounds," *kshottá* "he will pound," *akshudat* "he pounded," *akshautsít* or *akshutta* "he pounded."

The verb *chhid* (*uchhidir*) "to shine or play" makes *chhriñ-atti* or *chhrinte* "he shines," *chachchharda* "he shone." According to No. 670, the augment *i* being optional when *s* follows, we have *chachchhitse* or *chachchhidishé* "thou didst shine," *chharditá* "he will shine," *chhardishyati* or *chhartsyate* "he will shine," *achchhidat* "he shone," *achchhardit* or *achchhardishá* "he shone."

The verb *trid* (*utridir*) "to injure or disregard" makes *trinatti* or *trinte* "he injures;" and *krit* (*kṛiti*) "to surround" makes *kṛinatti* "he surrounds."

The verbs *trih* (*trīha*) and *his* (*hisi*) mean "to kill or injure in any manner."

दणह इम् । ७ । ३ । ६२ ।

सृहः शनिम् हते इम् हलादौ पिति । तृणेठि । तृण्ठः । ततर्ह । तर्हिता । अतृणेष्ट । शनाचलोपः । हिनस्ति । जिहिंस । हिंसिता । उन्दी क्तेने । १३ । उनत्ति । उन्तः । उन्दन्ति । उन्दांचकार । औनत् । औन्ताम् । औन्दन् । औनः । औनदम् । अञ्ज व्यक्तिसत्त्वणकान्तिसगतिषु । १४ । अनक्ति । अङ्कः । अञ्जन्ति । आनञ्ज । आनञ्जिथ । आनङ्क्य । अञ्जिता । अङ्का । अङ्धि । अनजानि । आनक् ।

No. 715.—Of *trih* “to injure,” when *śnam* (No. 714) has been applied (and the form has thence become *TRINAH*), let *IM* be the augment, when an affix, beginning with a conso nant and distinguished by an indicatory *p*, follows. Thus *trineḍhi* “he injures,” *trindhaḥ* “they two injure,” *tatarha* “he injured,” *tarhātā* “he will injure,” *atrineṭ* (Nos. 199 and 276) “he injured.”

The verb *his* (*hisi*) “to injure” having taken *num* by No. 497, and rejecting the *n* by No. 717, makes *hinasti* “he injures,” *jihinsa* “he injured,” *hinsitā* “he will injure.”

The verb *und* (*undī*) “to moisten” makes *unatti* No. 717) “he moistens,” *untah* “they two moisten,” *undanti* “they moisten,” *undānchakāra* (No. 546) “he moistened,” *aunat* (Nos. 478 and 218) “he moistened,” *auntām* “they two moistened,” *aundan* “they moistened” *aunah* “thou didst moisten,” *aunadam* “I moistened.”

The verb *añj* (*añjū*) “to make clear, to anoint, to be beautiful to go,” makes *anakti* “he makes clear,” *añktah* “they two make clear,” *añjanti* “they make clear,” *ānañja* “he made clear,” *ānañjitha* or *ānañktha* “thou didst make clear,” *añjitā* or *āñktā* “he will make clear,” *añdhi* “do thou make clear,” *anañjāni* “let me make clear,” *ānak* “he made clear.”

अञ्जेः सिचि । ७ । २ । ७१ ।

अञ्जेः सिचो नित्यमिट् । आञ्जीत् । तञ्च संकोचने । १५ । तनक्ति । तङ्क्ता । तञ्चिता । आचिजी भयचलनयोः । १६ । चिर्नाक्त । चिङ्क्तः । चिङ्क इडिति द्विस्वम् । विविजिथ । विजिता । अचिन्क् । अचिजीत् । शिष्वत् विशेषणे । १७ । शिनिष्टि । शिष्टुः । शिषन्ति । शिनत्ति । शिशेष । शिशेषिथ । शेष्टा । शेद्यति । हेधिः । शिण्ठि । शिन्षाणि । अशिनट् । शिष्यात् । शिष्यात् । अशिषत् । एवं पिष्वत् संचूर्णने । १८ । भञ्जे आमर्दने । १९ ।

No. 716.—It is always the augment of *SICH AFTER* the verb *AÑJ* “to make clear.” Thus *añjit* (No. 480) “he made clear.”

The verb *tan̄ch* (*tan̄chū*) "to shrink" makes *tanakti* "he shrinks," *tan̄ktā* or *tan̄chitā* "he will shrink."

The verb *vij* (*oviji*) "to be afraid, to tremble," makes *vinakti* "he trembles," *vin̄ktah* "they two tremble." According to No. 713, the augment *it̄* being regarded as having an indicatory *ñ* (No. 467), we have *vivijitha* "thou didst tremble," *vijitā* "he will tremble," *avinak* (No. 199) "he trembled," *avijit* "he trembled."

The verb *śish* (*śishlri*) "to distinguish or individualize" makes *śinashl̄i* "it distinguishes," *śin̄shl̄ah* "they two distinguish," *śinshanti* "they distinguish," *śinakshi* "thou distinguishest," *śishesha* "it distinguished," *śisheshātha* "thou didst distinguish," *śeshitā* "it will distinguish," *śekshyati* "it will distinguish. By No. 593 *dhi* being substituted for *hi*, we have *śin̄dhi* "do thou distinguish," *śin̄shāni* "let me distinguish," *asinat* (No. 165) "it distinguished," *śin̄shyā* "it may distinguish," *śishyāt* "may it distinguish," *asishat* "it distinguished."

In like manner *pish* (*pishlri*) "to grind" is conjugated.

The verb *bhañj* (*bhañjo*) means "to break."

आन्नलोपः । ६ । ४ । २३ ।

इमः परस्य नस्य लोपः स्यात् । भनक्ति । बभञ्जिथ । बभङ्क्ष्य । भङ्क्ता । भङ्ग्धि । अभङ्गीत् । भुज पालनाभ्यवहारयोः । २० । भुनक्ति । भोक्ता । भोक्ष्यति । अभुनङ् ।

No. 717.—Let there be ELISION OF the letter N coming AFTER ŚNAM (No. 714). Thus we have *bhanakti* "he breaks," *babhañjitha* or *babhañktha* "thou didst break," *bhañktā* "he will break," *bhañgdhi* (No. 593) "do thou break," *abhāñkshāt* "he broke."

The verb *bhuj* (*bhujā*) "to protect or eat" makes *bhunakti* "he eats," *bhoktā* "he will eat," *bhokshyati* "he will eat," *abhunak* "he ate"

भुजोऽनवने । १ । ३ । ६६ ।

तडानो स्तः । ओदनं भुङ्क्ते । अनवने किम् । महीं भुनक्ति । जिरन्धी वीप्सो । २१ । इत्तु । इन्धाति । इन्धते । इत्से । इत्तु । इन्धाचक्र । इन्धिता । इन्धाम् । इन्धाताम् । इन्धे । ऐत्तु । ऐन्धाताम् । ऐन्धुः । विद विचारणे । २२ । विन्ते । वेत्ता ।

इति रुधादयः ।

No. 718.—The *ātmanepada* affixes (No. 409) are put AFTER the verb BEUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say *odunakḥ bhunakte* "he eats boiled rice." Why "not in the sense of protecting?" Witness the phrase—*mahin bhunakti* "he preserves the earth."

The verb *indh* (*ni-indhī*) "to shine" makes *inddhe* "he shines," *indhāte* "they two shine," *indhate* "they shine," *intse* "thou shinest," *inddhwe* "you shine," *indhānchakre* (No. 546) "he shone," *indhītā* "he will shine," *inddhām* "let him shine," *indhātām* "let the two shine," *inadhāi* "let me shine," *ainddha* "he shone," *aindhātām* "they two shone," *ainddhāh* "thou didst shine."

The verb *vid* (*vida*) "to consider" makes *vinte* "he considers," *vettā* "he will consider."

So much for the 7th class of verbs—"rudh, &c."

The 8th class of verbs consists of "*tan*, &c."

The verb *tan* (*tanu*) means "to expand."

तनादयः ।

तनु विस्तारे । १ ।

तनादिभ्य उः । ३ । १ । ७६ ।

शपोऽपवादः । तनोति । तनुते । ततान । तेने । तनितासि । तनितासे । तनिष्यति । तनिष्यते । तनुताम् । अतनोत् । तनुयात् । तन्वीत् । तन्यात् । तनिषीष्ट । अतनीत् । अतानीत् ।

No. 719.—AFTER the verbs "TAN, &c.," AND the verb KṚI "to make," let there be U. This debars śap (No. 419) Thus we have *tanoti* or *tanute* "he expands," *tātāna* or *tene* (No. 494) "he expanded," *tanitāsi* or *tanitāse* "thou wilt expand," *tanishyati* or *tanishyate* "he will expand," *tanutām* "let him expand," *atanot* "he expanded," *tanuyāt* or *tanwīta* "he may expand," *tanyāt* or *tanishishṭa* "may he expand," *atanūt* or *ātānūt* (No. 419) "he expanded."

तनादिभ्य तयासोः । २ । ४ । ७६ ।

तनादेः सिवो वा लुक् तयासोः । अतत । अतनिष्ट । अतथाः । अतनिष्ठाः । अतनिष्यत् । अतनिष्यत । अण् दाने । २ । अनोति । अनुते ।

No. 720.—There is optionally elision (*luk*) of *sich* (No. 472) AFTER “TAN, &C., WHEN the affixes TA and THAS FOLLOW. Thus *atata* (No. 596) or *atanishṭa* “he expanded,” *atatāh* or *atanishṭhāh* “thou didst expand,” *atanishyat* or *atanishyata* “he would expand.”

The verb *shan* (*shanu*) “to give” makes *sanoti* or *sanute* “he gives.”

ये विभाषा । ६ । ७ । ४३ ।

जनसनखनामात्त्वं वा यादौ कडिति । सायात् । सन्यात् ।

No. 721.—There is optionally the substitution of long *á* in the room of the verbs *jan* “to be born,” *san* “to give,” and *khan* “to dig,” WHEN an affix, beginning with *y* and distinguished by an indicatory *k* or *ñ*, FOLLOWS. Thus *sáyát* or *sanyút* “may he give.”

जनसनखनां सन्भलोः । ६ । ४ । ४२ ।

एषामाकारः सनि भलादौ कडिति । असात् । असनिष्ट । असायाः । असनिष्ठाः । तणु हिंसायाम् । ३ । तणोति । तणुते । ह्यन्तेति न कृत्विः । अतणीत् । अतत । अतणिष्ट । अतयाः । अतणिष्ठाः । त्रिणु च । ४ । उपत्यये लघूपधस्य गुणो वा । त्रिणोति । त्रेणोति । त्रेणिता । अत्रेणीत् । अचित । अत्रेणिष्ट । तृणु अदने । ५ । तृणोति । तर्पोति । तृणुते । तर्णुते । दुद्वाञ् वारणे । ६ ।

No. 722.—Long *á* is the substitute OF these verbs, viz. *JAN* “to be born,” *SAN* “to give,” AND *KHAN* “to dig,” WHEN the affix *SAN* (No. 752), OR an affix, beginning with *A JHAL* and distinguished by an indicatory *k* or *ñ*, FOLLOWS. Thus *asáta* or *asanishṭa* “he gave,” *asáthāh* or *asanishṭhāh* “thou didst give.”

The verb *kshan* (*kshanu*) “to injure” makes *kshanoti* or *kshanute* “he injures,” According to No 500, there being no substitution of *vriáddhi*, we have *akshanít*, *akshata* (No. 720), or *akshanishṭa* “he injured,” *akshathāh* or *akshanishṭhāh* “thou didst injure.”

The verb *kshin* (*kshinu*) “to injure” (which, as a root followed by the affix *u* No. 719, and having a light penult, substitutes *guna*, No. 485, only optionally) makes *kshinoti* or *kshenoti* “he injures,” *kshenitá* “he will injure,” *akshenít*, *akshita* (No. 720), or *akshenishṭa* “he injured.”

The verb *triṇ* (*triṇu*) “to eat, to graze,” makes *triṇoti*, *tarnoti*, *triṇute*, or *tarnute* “he grazes.”

The verb *kṛi* (ḍukṛinē) means "to make."

अत उत् सार्वधातुके । ६ । ४ । ११० ।

कुरुतः ।

No. 723.—In the room OF THE SHORT A of the verb *kṛi* "to make," (in the form of *karu*—No. 719)—let there be SHORT U, WHEN a SÁRVADHÁTUKA affix (with an indicatory *k* or *ñ*) FOLLOWS. Thus *kurutah* "they two make."

न भकुर्गुराम् । ८ । २ । ७६ ।

भस्य कुर्कुरोरुपधाया न दीर्घः । कुर्वन्ति ।

No. 724.—There is NOT a long substitute (No. 651) in the room OF the penult of a BHA (No. 185) AND of the verbs *kṛi* "to make," and *CHHUR* "to cut." Thus *kurvanti* "they make."

नित्यं करोतेः । ६ । ४ । १०८ ।

करोतेः प्रत्ययोऽकारस्य नित्यं लोपो म्वाः । कुर्वः । कुर्मः । कुरुते । चकार । चक्रे । कर्ता । करिष्यति । करिष्यते । करोतु । कुरुताम् । अकरोत् । अकुरुत ।

No. 725.—There is ALWAYS elision of the *u* of an affix AFTER the verb *kṛi* "to make," when the letter *m* or *v* follows. Thus *kurvah* "we two make," *kurmah* "we make," *kurute* "he makes," *chakāra* or *chakre* "he made," *kartā* "he will make," *karishyati* or *karishyate* "he will make," *karotu* or *kurutām* "let him make," *akārot* or *akuruta* "he made."

ये च । ६ । ४ । १०६ ।

इष उलोपो यादो प्रत्यये । कुर्यात् । कुर्वीत । क्रियात् । इषीष्ट । अकापीत् । अकृत । अकरिष्यत् । अकरिष्यत ।

No. 726.—AND there is elision of *u* after the verb *kṛi* "to make," WHEN an affix, beginning with Y, FOLLOWS. Thus *kuryát* or *kurvīta* (No. 723) "he may make," *kriyát* or *krishishṭa* "may he make," *akārshét* or *akṛita* (No. 582) "he made," *akarishyat* or *akarishyata* "he would make."

सम्परिभ्यां ज्ञेते भूषणे । ६ । १ । १३७ ।

No. 727.—WHEN the verb *KRI* “to make” comes AFTER *SAM* OR *PARI* (No. 48) IN THE SENSE OF ORNAMENTING—(then the proceeding directed in No. 728 takes place).

समवाये च । ६ । १ । १३८ ।

सुट् । संस्कारोति । अलं करोतीत्यर्थः । संस्कुर्वन्ति । संघीभवन्तीत्यर्थः ।
संपूर्वस्य क्व चिदभूषणेऽपि सुट् । संस्कृतं भक्ता इति ज्ञापकात् ।

No. 728.—AND (when the compound—No. 727—is) IN THE SENSE OF AGGREGATION, there is the augment *sut*. Thus *saṅskaroṭi*—that is to say “he ornaments, *saṅskuranti*—that is to say “they congregate.” This *sut* is sometimes the augment of *kri* preceded by *sam*, even when it does not signify “ornamenting”—as we learn by inspecting the aphorism No. 1119—viz. “*saṅskṛitāṁ bhukṣāḥ*”—where the expression refers to the “preparation of food.”

उपात् प्रतियत्नवैकृतवाक्याध्याहारेषु च । ६ ।

१ । १३९ ।

कृजः सुट् । चात् प्रागुक्तयोरर्थयोः । प्रतियत्नो गुणाधानम् । विकृतमेव
वैकृतं विकारः । वाक्याध्याहार आकाङ्क्षैकदेशपूरणम् । उपस्कृता कन्या ।
उपस्कृता ब्राह्मणाः । एधो दक्ष्योपस्कुरुते । उपस्कृतं भुङ्क्ते । उपस्कृतं
ब्रूते । वनु याचने । ७ । वनुते । ववने । मनु अवबोधने । ८ । मनुते ।
मैने । मनिता । मनिष्यते । मनुताम् । अमनुत । मन्वीत । मनिषीष्ट ।
अमनिष्ट । अमनिष्यत ।

इति तनादयः ।

No. 729.—AND AFTER *UPA* (No. 48) IN THE several SENSES OF ACQUIRING A NEW PROPERTY, of ALTERATION, AND of the SUPPLYING of ELLIPSES IN DISCOURSE, the verb *kri* takes the augment *sut*. By the “and” it is signified that the verb has also the two meanings mentioned before (in Nos. 727 and 728). By “acquiring a new property” is meant “the taking of a quality.” By “alteration,” or modification, is meant “change.” By “the supplying of ellipses in discourse” is meant “the filling up of those parts which the sense requires.” Examples of these five employments of the word follow, signifying “a damsel adorned;” “assembled Bráhmans;” “the wood gives a new property to the water” (or “he prepares the fuel and

water for an oblation "); "he eats something changed" (or different from what is proper—"as bread with rice"); "he speaks without ellipsis."

The verb *van* (*vanu*) "to ask or beg" makes *vanute* "he begs," *vavane* "he begged."

The verb *man* (*manu*) "to know, to conceive," makes *manute* "he conceives," *mene* "conceived," *manitā* "he will conceive," *manishyate* "he will conceive," *manutām* "let him conceive," *amanuta* "he conceived," *manvita* "he may conceive," *manishīṣṭa* "may he conceive," *aṃanishṭa* "he conceived," *amanishyata* "he would conceive."

So much for the 8th class of verb—"tan, &c."

The 9th class of verbs consists of "*krī* &c."

The verb *krī* (*ḍukrīṇ*) means "to buy, or exchange goods."

क्र्यादयः ।

दुक्कीञ् द्रव्यविनिमये । १ ।

क्र्यादिभ्यः श्ना । ३ । १ । ८१ ।

शपोऽपवादः । क्रीणाति । ई हल्यघोः । क्रीणीतः । श्नाभ्यस्सयो-
रातः । क्रीणन्ति । क्रीणासि । क्रीणीथः । क्रीणीथ । क्रीणामि । क्रीणीवः ।
क्रीणीमः । क्रीणीति । क्रीणाते । क्रीणते । क्रीणीषे । क्रीणाथे ।
क्रीणीध्वे । क्रीणे । क्रीणीवहे । क्रीणीमहे । चिक्राय । चिक्रियत् ।
चिक्रियुः । चिक्रेथ । चिक्रयिथ । चिक्रिये । क्रेता । क्रेष्यति ।
क्रेष्यते । क्रीणातु । क्रीणीतात् । क्रीणीताम् । अक्रीणात् । अक्रीणीत ।
क्रीणीयात् । क्रीणीत । क्रीयात् । क्रेषीष्ट । अक्रेषीत् । अक्रेष्ट ।
अक्रेष्यत् । अक्रेष्यत । प्रीञ् तर्पणे कान्तौ च । २ । प्रीणाति ।
प्रीणीति । श्रीञ् पाके । ३ । श्रीणाति । श्रीणीति । मीञ् हिंसायाम् । ४ ।

No. 730.—AFTER the verbs *KRÍ* "to buy," &c., there is *ŚNÁ*. This debarbs *śap* (No. 419). Thus *krīndti* "he buys." By No. 657, the *ā* being changed to *ī*, *krīntīh* "they two buy." By No. 658, the *ā* being elided, *krīnanti* "they buy," *krīndāsi* "thou buyest," *krīntīhah* "you two buy," *krīnītha* "you buy," *krīnāmi* "I buy," *krīnīvah* "we two buy," *krīnīmah* "we buy," *krīnīte* (No. 657) "he buys," *krīndāte* "they two buy," *krīnāte* "they buy," *krīntīshe* "thou buyest," *krīndāthe* "you two buy," *krīntīdhwe* "you buy," *krīne* "I buy," *krīntīvāhe*

we twō buy," *krínímahe* "we buy," *chikráya* "he bought," *chikrya-zuh* "they two bought," *chikriyuh* "they bought," *chikretha* (No. 515) or *chikrayitha* (No. 517) "thou didst buy," *chikriye* "he bought," *kretá* "he will buy," *kreshyati* or *kreshyate* "he will buy," *krínđtu* "let him buy," *krínítát* "may he buy," *krínítám* "let him buy," *akrínđt* or *akríníta* "he bought," *kríníyát* or *kríníta* "he may buy," *kríyát* or *kreshíshṭa* "may he buy," *akraishít* or *akreshṭa* "he bought," *akreshyat* or *akreshyata* "he would buy."

The verb *prí* (*prín*) "to please, to love," makes *prínđti* or *príníte* "he pleases;" and *śrí* (*śrín*) "to cook" make *śrínđti* or *śríníte* "he cooks."

The verb *mí* (*mín*) means "to injure."

हिनुमन् । ८ । ४ । १५ ।

उपसर्गस्याचिन्तात् परस्यतयोनस्य णः स्यात् । प्रमीणाति । प्रमीणीति । मीनातीत्यात्वम् । ममौ । मिम्यतुः । ममिथ । ममाथ । मिम्ये । माता । मास्यति । मीयात् । मासीष्ट । अमासीत् । अमासिष्टाम् । अमास्त । विज् बन्धने । ५ । सिनाति । सिनीति । सिनाय । सिध्ये । सेता । स्कुञ् आप्रवणे । ६ ।

No. 731.—Let there be a cerebral *n* in the room of the dental *n* of the verbs *hi* "to go," and *mí* "to hurt" (which, with the conjugational affixes, appear in the shape of HINU and MÍNÁ,) coming after a due cause of such change and ending in an *upasarga*. Thus *pramínđti* or *pramíníte* "he injures greatly." By No 630, there being a substitution of *á*, *mamau* (No. 528) "he injured," *mimyatuh* "they two injured," *mamútha* (Nos. 517 and 524) or *mamútha* "thou didst injure," *mimye* "I injured," *mátá* "he will injure," *mísyati* "he will injure," *míyát* or *músishṭa* "may he injure," *amásít* "he injured," *amásishṭám* "they two injured," *amásta* "he injured."

The verb *shi* (*shín*) "to bind" makes *sinát* or *sintte* "he binds," *sisháya* or *sishye* "he bound," *setá* "he will bind."

The verb *sku* (*skun*) means "to go by leaps."

स्तन्मुस्तन्मुस्कन्मुस्कन्मुस्कन्भ्यः शुश्व । ३ । १ ।

८२ ।

चात् श्ना । स्कुनोति । स्कुनुते । स्कुनाति । स्कुनीति । चुस्काव । चुस्कवे । स्कोता । अस्कोषीत् । अस्कोष्ट । स्तन्व्या यश्चत्वारः सौत्राः सव रोध-
नार्थाः परस्मैपद्भिः ।

No. 732.—AND there is ŚNU (No. 687) AFTER STANBH, STUNBH SKANBH, or SKUNBH, “to hinder, to be dull or insensible,” AND SKU “to go by leaps.” By the “and” it is meant that they may optionally take śná. Thus *skunoti*, *skunute*, *skunāti*, or *skunite* (No. 657) “he goes by leaps,” *chuskāva* or *chuskuve* “he went by leaps,” *skotá* “he will go by leaps,” *askaushít* or *askoshíta* “he went by leaps.”

The four verbs *stanbh*, &c., which are exhibited only in an aphorism (and not in Pāṇini's catalogue of Roots), all have the sense of “hindering,” and take the *parasmaipada* terminations.

हलः श्नः शानज्भौ । ३ । १ । ८३ ।

स्तभान ।

No. 733.—Let ŚÁNACH be substituted in the room OF ŚNÁ (No. 730) coming AFTER A CONSONANT, WHEN the affix HI (No. 447) FOLLOWS. Thus *stabhána* (Nos. 448 and 363) “do thou hinder.”

जृस्तन्मुमुचुमुचुग्लुचुग्लुञ्चुश्चिभ्यश्च । ३ । १ ।

५८ ।

ज्ञेङ् वा ।

No. 734.—AND, optionally, *añ* is the substitute of *chli* (No. 471) AFTER the verbs JRÍ “to grow old,” STANBH “to hinder,” MRUCH “to go,” MLUCH “to go,” GRUCH “to steal,” GLUCH “to steal,” GLUNCH “to go,” AND SWI “to go.”

स्तन्मेः । ८ । ३ । ६७ ।

स्तन्मेः सौत्रस्य सस्य षः स्यात् । व्यष्टभत् । अस्तम्भीत् । युञ् बन्धने । ७ । युनाति । युनीते । योता । कृञ् शब्दे । ८ । कृनाति । कृनीते । कृषिता । दूञ् हिंसायाम् । ९ । दूणाति । दूणीते । पूञ् पवने । १० ।

No. 735.—Let there be *sh* in the room OF the *s* of the aphoristic (No. 732) verb STANBH (if the change be required by a due cause thereof in an *upasarga*). Thus *vyashṭabhat* (No. 363) “he hindered,” *astambhit* (Nos. 95 and 96) “he injured.”

The verb *yu* (*yunè*) “to bind” makes *yundti* or *yunite* (No. 657) “he binds,” *yotá* “he will bind.”

वृत इटो लिङि न दीर्घः । स्तरिषीष्ट । उश्च । अनेन कित्त्वम् । स्ती-
र्षीष्ट । सिचि च परस्मैपदेषु । अस्तारीत् । अस्तारिष्टाम् । अस्तारिषुः ।
अस्तरिष्ट । अस्तीर्ष्ट । कृञ् हिंसायाम् । १३ । कृणाति । कृणीति ।
चकार । चकरे । वृञ् वरणे । १४ । वृणाति । वृणीति । ववार । ववरे ।
वरिता । वरीता । उदोऽभ्येत्युत्वम् । वूर्यात् । वरिषीष्ट । वूर्षीष्ट । अवारीत् ।
अवारिष्टाम् । अवरिष्ट । अवरीष्ट । अवूर्ष्ट । धूञ् कम्पने । १५ । धुनाति ।
धुनीति । धोता । धविता । अधावीत् । अधविष्ट । अधोष्ट । यह उपादाने ।
१६ । यृहाति । यृहीति । जयाह । जयहे ।

No. 738.—The long vowel is NOT the substitute (No. 654) for the augment *it* after the verbs *vr̥ñ* or *vr̥ñ*, or what ends in long *ri*, WHEN LIṢ FOLLOWS. Thus (No. 735) *starishishṭa*, or, by No. 681, the affixes being regarded as having an indicatory *k*, *stárishishṭa* (No. 651) “may he cover,” and, by No. 655, there being no prolongation of the augment *it*, when *sich* and the *parasmaipada* affixes follow, *astárít* “he covered,” *astárishtam* “they two covered,” *astárishuk* “they covered,” *astarishta* or *astárshṭa* (No. 651) “he covered.”

The verb *kr̥t* (*kr̥ñ*) “to injure” makes *kr̥ñáti* (No. 736) or *kr̥ñíte* “he injures,” *chakára* or *chakare* (No. 653) “he injured.”

The verb *vr̥* (*vr̥ñ*) “to choose” makes *vr̥ñáti* or *vr̥ñíte* “he chooses,” *vavára* or *vavare* “he chose,” *varitá* or *varitá* (No. 645) “he will choose,” and, by No. 650, *vúryát* or *varishishṭa* or *vúrshishṭa* (No. 581) “may he choose,” *avráti* “he chose,” *avárishtám* “they two chose,” *avarishṭa* or *avarishṭa* (No. 654) or *avúrshṭa* “he chose.”

The verb *dhá* (*dhún*) “to shake” makes *dhunáti* (No. 736) or *dhuníte* “he shakes,” *dhotá* or *dhavitá* “he will shake,” *adhávit* or *adhavishtá* or *adhoshṭa* “he shook.”

The verb *grah* (*graha*) “to take” makes *grihñáti* (No. 675) or *grihñíte* “he takes,” *jagráha* or *jagrihe* “he took.”

ग्रहोऽलिति दीर्घः । ७ । २ । ३७ ।

हकाचो ग्रहर्विहितस्येटो दीर्घो न तु लिटि । ग्रहीता । ग्रहातु ।

No. 739.—The LONG vowel is the substitute of the augment *it* placed AFTER the verb GRAH “to take,” containing only one vowel, but NOT WHEN LIṢ FOLLOWS. Thus *grahítá* “he will take,” *grihñátu* “let him take.”

हलः अः शानउभौ । ३ । १ । ८३ ।

हलः परस्य शनः शानजादेशो है । एहाण । एह्यात् । यहीषीष्ट ।
ह्यन्तेति न वृद्धिः । अयहीत् । अयहीष्टाम् । अयहीष्ट । अयहीषाताम् ।
कुष निष्कर्षे । १७ । कुष्णाति । कोषिता । अश भोजने । १८ । अशनाति ।
आश । अशिता । अशिष्यति । अशनातु । अशान । मुष स्तेये । १९ । मोषिता ।
मुषाण । ज्ञा अवबोधने । २० । जज्ञौ । वृङ् संभक्तौ । २१ । वृणीति । ववृषे ।
ववृद्धे । वरिता । वरीता । अवरिष्टं । अवरीष्ट । अवृत ।

इति क्र्यादयः ।

No. 740.—Let ŚĀNACH be the substitute OF ŚNĀ (No. 730) coming AFTER A CONSONANT, WHEN HI FOLLOWS. Thus *grihāna* “do thou take,” *grihyāt* or *grahīshishṭa* (No. 739) “may he take,” and, since the root ends in *h*, there being, by No. 500, no substitution of *vriddhi*, *agrahāt* “he took,” *agrahīshṭām* (No. 739) “they two took,” *agrahīshṭa* “he took,” *agrahīshātām* “they two took.”

The verb *kush* (*kusha*) “to extract” makes *kushnāti* “he extracts,” *koshitā* “he will extract.”

The verb *as* (*āsa*) “to eat” makes *asnāti* “he eats,” *āsā* “he ate,” *asitā* “he will eat,” *asishyati* “he will eat,” *asnātu* “let him eat,” *āsāna* (No. 740) “do thou eat.”

The verb *mush* (*musha*) “to steal” makes *moshitā* “he will steal,” *mushāna* (No. 740) “do thou steal.”

The verb *jñā* “to know” makes *jajñānu* (No. 523) “he knew.”

The verb *vrī* (*vrīṣ*) “to serve,” makes *vrīṣṭe* “he serves,” *av-
vrīshe* (No. 514) “thou didst serve,” *vavriṣhve* “you served,” *varitā*
or *varitā* (No. 654) “he will serve,” *avarishṭa* or *avarishṭa* or *avritā*
(No. 582) “he served.”

So much for the 9th class of verbs,—“*krī*, &c.”

The 10th class of verbs consists of “*chur*, &c.”

The verb *chur* (*chura*) means “to steal.”

चुरादयः ।

चुर स्तेये । १ ।

**सत्यापपात्र उपवीणा लल्लोक ज्ञानामत्वचव-
र्मवर्षा चुरादिभ्यो णिच् । ३ । १ । २५ ।**

स्वार्थे । पुगन्तेति गुणः । सनाद्यन्ता इति धातुत्वम् । तिप्शबादि
गुणायादेशौ । चोरयति ।

No. 741.—The affix *ṇich* is placed, without alteration of the sense, AFTER the words SATYA “truth” (which then takes the form of *satyápa* as exhibited in the aphorism), PÁŚA “a fetter,” RÚPA “colour,” VÍṆÁ “a lute,” TÚLA “cotton,” ŚLOKA “celebration,” SENÁ “an army,” LOMAN “the hair of the body,” TWACĦA “the skin,” VARMAN “mail,” VARṆA “celebration,” and CHÚRNA “powder,” (all of which are then used as verbs) AND after the verbs CHUR “to steal,” &c. By No. 485, these verbs (having a light penult) substitute *guṇa* for a simple vowel. By No. 502, words ending with the affix *ṇich* are held to be verbal roots:—hence they take the tense-affixes and conjugational affixes. Thus *chur*, by the addition of *ṇich* and the rule No. 485, having become *chori*, and this, by Nos. 419, 420, and 29, having become *choraya*, we have *chorayati* “he steals.”

णिच्चश्च । १ । ३ । ७४ ।

णिजन्तादात्मनेपदं कर्तृगामिनि क्रियाफले । चोरयते । चोरयामास ।
चोरयिता । चोर्यात् । चोरयिषीष्ट । णिशीति चड् । णौ चडीति ह्रस्वः ।
चडि द्वित्वम् । हलादिः शेषः । दीर्घो लघोरित्यभ्यासस्य दीर्घः । अचूचुरत् ।
अचूचुरत । कथ वाक्यप्रबन्धे । २ । अल्लोपः ।

No. 742.—AND let the *átmanepada* affixes be employed AFTER what ends with *ṆICH* (No. 741), when the fruit of the action goes to the agent. Thus *chorayate* “he steals (for his own use),” *chorayámāsa*, (No. 504) “he stole,” *chorayjitá* “he will steal,” *choryát* or *chorayish-shṭa* “may he steal.” When *luṅ* follows, then *chaṅ* is substituted for *chli* by No. 562; a short vowel is substituted for the penult by No. 564; there is reduplication, by No. 565, since *chaṅ* follows; and the first consonant alone of the reduplicate is left (No. 428); and, finally, the vowel of the reduplicate being lengthened by No. 568, we have *achúchurat* or *achúchuratu* “he stole.”

The verb *katha* “to speak” rejects the final *a* by No. 505.

अचः परस्मिन् पूर्वविधौ । १ । १ । ५७ ।

परनिमित्ताज्ञादेशः स्यानिवत् स्यानिभूतादचः पूर्वत्वेन दृष्टस्य विधौ
कर्तव्ये । इति स्यानिवत्त्वाच्चापधावृद्धिः । कथयति । अल्लोपित्वादीर्घसन्व-
द्भावौ न । अचकथत् । गण संख्याने । ३ । गणयति ।

No. 743.—A substitute in the room OF A VOWEL, CAUSED BY SOMETHING THAT FOLLOWS, shall be regarded as that whose place it takes, WHEN A RULE WOULD else TAKE EFFECT ON WHAT STANDS ANTERIOR to the original vowel. So there the *blank* which, by No. 505, takes the place of the final *a* of *katha* (No. 742), being regarded as the *a* whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of *vriddhi* for the penult, by No. 489, (which would have given *káth* instead of *kath*) does not take place, and we have *kathayati* “he speaks.” As there is elision of a vowel (by No. 505) there is no substitution of a long vowel by No. 568, nor is the case like that when the affix *san* follows, as spoken of in No. 566—so that we have *achakathat* (No. 565) “he spoke.”

The verb *gaṇ* (*gaṇa*) “to count” makes *gaṇayati* “he counts.”

ई च गणः । ७० । ४ । ६७ ।

गणयतेरभ्यासस्य ईत् स्याच्चादच्चङ्परं णौ । अजीगणत् । अजगणत् ।

इति चुरादयः ।

No. 744.—AND let LONG *i* be the substitute OF the reduplicate of the verb *GAṆ* “to count;”—by the “and” it is implied that the substitute may be short *a*—when *ni*, followed by *chan*, follows. Thus *ajíganat* or *ajaganat* “he counted.”

So much for the 10th class of verbs—“*chur* &c.”

The verbs “that end in *ni*” have next to be considered.

ण्यन्ताः ।

स्वतन्त्रः कर्ता । १ । ४ । ५४ ।

क्रियायां स्वातन्त्र्येण विवक्षितोऽर्थः कर्ता स्यात् ।

No. 745.—In the case of any action, whatever thing the speaker ARBITRARILY chooses to speak of as such, shall be the AGENT or nominative to the verb—for example, in the case of cooking, it is equally allowable to say that “the fire cooks,” or “the cook cooks,” or “the fuel cooks”).

तत्प्रयोजको हेतुश्च । १ । ४ । ५५ ।

कर्तुः प्रयोजको हेतुसंज्ञः कर्तृसंज्ञश्च ।

No. 746.—Let that which is THE MOVER THEREOF, i. e. of an agent (No. 745), be called A CAUSE AND ALSO an agent.

हेतुमति च । ३ । १ । २६ ।

प्रयोजकध्यापारे प्रेरणादौ वाच्ये धातोर्णिच् । भवन्तं प्रेरयति भावयति ।

No. 747.—AND WHEN THE OPERATION OF A CAUSER, such as the operation of *directing*, is to be expressed, let the affix *nich* (No. 741) come after a root. Thus, to express "he causes to become," we have *bhāvayati*.

ओः पुयञ्ज्यपरे । ७ । ४ । ८० ।

सनि परे यदङ्गं तदवयवाभ्यासात् इत् स्यात् पवर्गयणञ्कारेष्ववर्णपरेषु परतः । ञ्बीभवत् । छा गतिनिवृत्तौ ।

No. 748.—Let there be long *i* in the room OF the U of the reduplicate forming part of an inflective base (No. 152) followed by *san* (No. 566), WHEN a letter of THE LABIAL CLASS FOLLOWS, or A YAN, or the letter J—each of these being followed by the vowel *a*. Thus (the root *bhū* being reduplicated, and not the *bhūvi*—else there would be no *u* to operate upon) we have *abibhavat* "he caused to become."

The verb *sthā* means "to stop."

अतिङ्गोदीदीङ्गोऽस्माय्यातां पुङ्गो । ७ । ३ । ३६ ।
स्यापयति ।

No. 749.—WHEN *NI* FOLLOWS, let PUK be the augment of the verbs *ṛi* "to go," *hrī* "to be ashamed," *vlī* "to choose," *ṛī* "to roar," *knúyī* "to sound," *kshamáy* "to shake," AND of verbs ending in LONG *á*. Thus *sthāpayati* "he causes to stand."

तिष्ठतेरित् । ७ । ४ । ५ ।

उपधायाश्चङ्परे णौ । अतिष्ठपत् । घट चेष्टायाम् ।

No. 750.—When *ni*, followed by *chan*, follows, let SHORT *i* be the substitute OF the penult of the verb *sthā* (in the form *sthāp*—No. 749). Thus *atiśthīpat* "he caused to stand."

The verb *ghat* means "to put together."

मितां ह्रस्वः । ६ । ४ । ६२ ।

घटादीनां जपादीनां च ह्रस्वः । घटयति । जप ज्ञाने ज्ञापने च । जपयति । अजिजपत् ।

इति एयन्तप्रक्रिया ।

No. 751.—Let there be a SHÖRT vowel in the room OF (the vowel, lengthened by *nich*, of) THE verbs “*ghaṭ &c.*” and “*jñap, &c.*” WHICH (in the list of verbs) HAVE AN INDICATORY M. Thus *ghaṭayati* “he puts together.”

The verb *jñap* “to know or inform” makes, in like manner, *jñapayati* “he informs,” *ajijñapat* (Nos. 566 and 567) “he informed.”

So much for the formation of those that end in *ni*.

The verbs “that end in *san*” have next to be considered.

सन्नताः ।

धातोः कर्मणः समानकर्तृकादिच्छायां वा । ३ ।

१ । ७ ।

इषिकर्मणो धातोरिषिकैककर्तृकात् सन् वेच्छायाम् । पठ व्यक्तायां वाचि ।

No. 752.—The affix *san* is OPTIONALLY attached, IN THE SENSE OF WISHING, AFTER A ROOT EXPRESSING THE ACT wished and HAVING THE THE SAME AGENT OF THE ACTION as the wisher thereof.

As an example let *paṭh* “to read” be taken.

सन्यङोः । ६ । १ । ६ ।

सन्नतस्य यङन्तस्य च प्रथमस्यैकाचो द्वे स्तोऽजादेस्तु द्वितीयस्य । सन्यतः । पठितुमिच्छति पिपठिषति । कर्मणः किम् । गमनेनेच्छति । समानकर्तृकात् किम् । शिष्याः पठन्तिवतीच्छति गुरुः । वायहणाद्वाक्यमपि । लुङ्-सनोर्घस्तु ।

No. 753.—OF the first portion, containing a single vowel, of what ends with SAN (No. 752) AND of what ends with YAF (No. 758), there are two; but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No. 426). Short *i* being substituted for the *a* in the reduplication, we have *pipaṭhishati* “he wishes to read.”

Why do we (in No. 752) say “the act wished?” Witness *gamanechchati* “by going he wishes (to accomplish something)” —where the “going” is not the “act wished,” and the affix *san* does not therefore apply.

Why do we say “having the same agent?” Witness *sishyāḥ paṭhantwitichchati guruh* “the teacher wishes that the pupils should read,” —(where the wisher, and the agent of the action wished are not the same).

By the employment of the expression "optionally" (No 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable).

When *san* follows, *ghasṭri* (No. 595) is substituted for the verb *ad* 'to eat.'

सः स्यार्धधातुके । ७ । ४ । ४६ ।

सस्य तः स्यात् सादावार्धधातुके । अतुमिच्छति जिघत्सति । एकाच इति नेट् ।

No. 754.—Let there be *t* in the room OF *S*, WHEN an ÁRDHADHĀ - TUKA affix, beginning with *s*, FOLLOWS. Thus *jighatsati* (No. 753) "he wishes to eat." In consequence of No. 510, the augment *it* is not applicable here.

अज्भनगमां सनि । ६ । ४ । १६ ।

अजन्तानां हन्तेरजादेशगमेश्च दीर्घा भलादौ सनि ।

No. 755.—WHEN *san*, beginning with a *jhal*, (i. e. not preceded by the augment *it*) FOLLOWS, a long vowel shall be the substitute OF verbs ending in A VOWEL, AND OF the verb *HAN* "to strike," AND OF the verb *GAM* "to go"—the substitute of the vowel roots (viz. *i*, *iṅ*, *ek*, *iñ*).

इको भल् । १ । २ । ६ ।

इगन्ताब्जलादिः सन् कित् । ऋत इद्वातोः । कर्तुमिच्छति चिकीर्षति ।

No. 756.—AFTER a verb ending in an *IK*, *san*, beginning with A *JHAL* (i. e. without the augment *it*), shall be regarded as having an indicative *k*. Then, applying No. 706, (the vowel having become long by No. 755) we may have *chikīrshati* "he wishes to make."

सनि ग्रहगुहोश्च । ७ । २ । १२ ।

ग्रहगुहेश्च सन इण् न स्यात् । बुभूषति ।

इति सन्नन्ताः ।

No. 757.—Let not *it* be the augment of *SAN* AFTER the verbs *GRAH* "to take," *GUH* "to cover," AND what ends in an *uk*. Thus *bubhūshati* "he wishes to become."

So much for verbs "ending in *san*."

Verbs "ending in the affix *yañ*" are next to be considered.

यङन्ताः ।

धातोरैकाचो हलादेः क्रियासमभिहारे यङ् । ३ ।

१ । २२ ।

पौनःपुन्ये भृशार्थं च द्योत्ये धातोरैकाचो हलादेर्यङ् ।

No. 758.—WHEN THE REPETITION OF THE ACT, OR ITS INTENSITY, IS to be indicated, let YAK come AFTER A ROOT HAVING A SINGLE VOWEL AND BEGINNING WITH A CONSONANT.

गुणो यङ्लुकोः । ७ । ४ । ८२ ।

अभ्यासस्य गुणो यङि यङ्लुकि च । डिदन्तत्वादात्मनेपदम् । पुनः पुनरतिशयेन वा भवति । बोभूयते । बोभूयांचक्रे । अबोभूयिष्ट् ।

No. 759.—Let GUNA* be the substitute of the reduplicate (753), when YAK FOLLOWS, OR even when A BLANK (*luk* No. 209) has been substituted for *yañ*. From its ending with what has an indicative *ñ* (No. 410), a verb with this affix takes the *ātmanepada* affixes. Thus *bobhūyate* "he is repeatedly or intensely," *babhūyāñchakre* "he was repeatedly," *abobhūyishta* "he was repeatedly."

नित्यं कौटिल्ये गतौ । ३ । १ । २३ ।

गत्यर्थात् कौटिल्येव यङ् न तु क्रियासमभिहारे ।

No. 760.—After a verb WITH THE SENSE OF MOTION, the affix *yañ* gives ALWAYS THE SENSE OF CROOKEDNESS,—not of repetition of the action.

दीर्घोऽकितः । ७ । ४ । ८३ ।

अकितोऽभ्यासस्य दीर्घा यङ्यङ्लुकोः । कुटिलं व्रजति । वाव्रज्यते ।

No. 761.—When *yañ*, or a blank substituted for it, follows, let there be A LONG vowel in the room of a reduplicate syllable which has NOT AN INDICATORY K. Thus *vāvrajyate* "he moves crookedly."

यस्य हलः । ६ । ४ । ४६ ।

हलः परस्य यस्य लोप आर्धधातुके । आदेः परस्य । अतो लोपः । वाव्र-जांचक्रे । वाव्रजिता ।

No. 762.—There is elision OF YA coming AFTER A CONSONANT, when an *ārdhadhātuka* affix follows. Thus (when, for example, the

śrḍhadhātuka affix *ām* follows) the first letter (of the syllable *yā*) is elided in accordance with No. 88, and then the vowel is elided by No. 505, giving *vāvrajañchakre* "he went crookedly," *vāvrajitā* "he will go crookedly."

रीगृदुपधस्य च । ७ । ४ । ६० ।

चदुपधस्य धातोरभ्यासस्य रीगागमो यङ्लुकाः । वरीवृत्यते । वरीवृतांचक्रे । वरीवृतिता ।

No. 763.—AND when *yañ*, or a blank substituted for it, follows, let *RIK* be the augment of the reduplicate syllable of WHAT ROOT HAS *RI* FOR ITS PENULT. Thus *varīvṛityate* "he remains repeatedly," *varīvṛitāñchakre* "he remained repeatedly," *varīvṛititā* "he will remain repeatedly."

बुभ्रादिषु च । ८ । ४ । ३६ ।

यत्वं न । नरीनृत्यते । जरीयस्यते ।

इति यङन्तप्रक्रिया ।

No. 764.—AND IN the case of *KSHUBH* "to tremble" (which, as a verb of the 9th class, No. 730, becomes *kshubhñā*), &c. there is not the substitution of the cerebral *n* (notwithstanding No. 157). Thus *narīnṛityate* "he dances repeatedly." (In accordance with (No. 763) we have *jarīgrīṛityate* "he takes repeatedly."

So much for the formation of "what ends in *yañ*."

The verbs "that end with a blank substituted for *yañ*" have next to be considered.

यङ्लुगन्ताः ।

यङोऽचि च । २ । ४ । ७४ ।

यङोऽचि प्रत्यये लुक् स्याच्चकारात् तं विनापि क्व चित् । अनैमित्तिकोऽयम् । अन्तरङ्गत्वादादौ भवति । ततः प्रत्ययलक्षणेन यङन्तत्वाद् द्वित्वम् । अभ्यासकार्यम् । धातुत्वाल्लडादयः । शेवात् कर्तरीति परस्मैपदम् । चर्करीतं चेत्यदादौ पाठाच्छपो लुक् ।

No. 765.—AND WHEN the affix *ACH* (No. 837) FOLLOWS, there may be elision of *YŅA*. By the "and" it is signified that this may take place sometimes even without that affix:—and this is not the result of

anything, assigned as the cause thereof, (whereas, in the other case. there was an assigned reason for the elision—viz. the affix *ach*). This elision takes place first, as it is independent of anything else (whereas the reduplication is dependent on the verb, the affix, &c). Then, after that, through the force of the affix (which remains, though the affix has been elided), since the verb is regarded as ending in *yañ*, there is reduplication (No. 753), and the appropriate operations are to be performed on the reduplicate syllable. Since the word (through No. 502) is regarded as a root, the tense-affixes &c. are applicable to it. The *parasmaipada* affixes are employed in accordance with No. 412. As we read, in No. 636, that verbs with *yañ* elided are to be regarded as belonging to the 2nd class, "*ad, &c.*," we infer that there is to be elision of *śap* (No. 589).

यङो वा । ७ । ३ । ६४ ।

यङ्लुगन्तात् परस्य हलादेः पितः सार्वधातुकस्वेङ्गा स्यात् । भूसुबोरिति निबोधो यङ्लुकि भाषायां न । बोभूतु तितिके इति छन्दसि निपातनात् । बोभवीति । बोभेति । बोभूतः । अदभ्यस्तात् । बोभुवति । बोभवांचकार । बोभवामास । बोभविता । बोभविष्यति । बोभवीतु । बोभेतात् । बोभूतात् । बोभूताम् । बोभुवतु । बोभूहि । बोभवानि । अबोभवीत् । अबोभेत् । अबोभूताम् । अबोभवुः । बोभूयात् । बोभूयाताम् । बोभूयुः । बोभूयात् । बोभूयास्ताम् । बोभूयासुः । गातिस्येति सिचो लुक् । यङो वेतीट्पक्षे गुणं बाधित्वा नित्यत्वादुक् । अबोभूवीत् । अबोभेत् । अबोभूताम् । अबोभवुः । अबोभविष्यत् ।

इति यङ्लुगन्ताः ।

No. 766 —Let it be **OPTIONALLY** the augment of a *sārvadhātuka* affix distinguished by an indicatory *p*, commencing with a consonant, and coming **AFTER** a verb with YAÑ elided. The prohibition (of *guṇa*) by No. 474 does not, in secular language, extend to the case where *yañ* is elided. This is inferred from the fact that the form *bolhūtu* in the *Veda* (in which *guṇa* is not substituted—) is one of those enumerated (in VII. 4. 65.—thus "*bolhūtu tetikte &c.*") among the irregularities. Thus we have *bolhavīti* or *bolhoti* "he is frequently," *bolhūtah* "they two are frequently," substituting *at* for *jh*, by No. 645, as it is reduplicated, *bolhuvati* "they are frequently," *bolhavāñchakāra* or *bolhawā-māsa* "he was frequently," *bolhavitā* "he will be frequently," *bolha-*

vishayti, "he will be frequently," *bobhávítu* or *bobhotu* "let him be frequently," *bobhútát* "may he be frequently," *bobhútám* "let the two be frequently," *bobhuvatu* "let them be frequently," *bobhúhi* "be thou frequently," *bobhaváni* "let me be frequently," *abobhavít* or *abobhot* "they were frequently," *abobhútám* "they two were frequently," *abobhavuh* "they were frequently," *bobhúyát* "he may be frequently," *bobhúyátám* "they two may be frequently," *bobhúyuh* "they were frequently," *bobhúyát* "may he be frequently," *bobhúyástám* "may they two be frequently," *bobhúyásuh* "may they be frequently." According to No. 473. there is elision of *sich*. On the alternative of there being the augment *í* from No. 766, there is the augment *vuk* from No. 425, this debarring *guṇa* (No. 420) because it presents itself *always* (whether *guṇa* is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence). Thus we have *abobhúvít* or *abobhot* "he was frequently," *abobhútám* "they two were frequently," *abobhútám* "they were frequently," *abobhavishyat* "he would be frequently."

So much for those "that end with a blank substituted for *yañe*."

The "nominal verbs" have next to be considered.

नामधातवः ।

सुप आत्मनः क्यच् । ३ । १ । ८ ।

इषिकर्मण एषितुः संबन्धिनः सुबन्तादिच्छायामर्थे क्यञ्च् ।

No. 767.—Let KYACH be optionally attached, in the sense of wishing. AFTER a word WITH A CASE-AFFIX expressing the object wished as connected with the wisher's SELF—(as, for example, a son,—when a man wishes to have a son of his own—not somebody else's son).

सुपो धातुप्रातिपदिकयोः । २ । ४ । ७१ ।

एतयोरवयवस्य सुपो लुक् ।

No. 768.—Let there be elision (*luk*) OF A CASE-AFFIX when part of these two—VIZ. OF A ROOT AND OF A CRUDE FORM (No. 135).

क्यचि च । ७ । ४ । ३३ ।

अवयवस्य ईः । आत्मनः पुत्रमिच्छति पुत्रीयति ।

No. 769.—AND WHEN KYACH (No. 767) FOLLOWS, let *í* be the substitute of *a* or *á*. Thus *putríyati* “he wishes for a son of his own.”

नः क्ये । १ । ४ । १५ ।

क्यचि क्यङि च नान्तमेष पदं नान्यत् । नलोपः । राजीयति । नान्तमेवेति किम् । वाच्यति । हलि च । गीर्यति । पूर्यति । धातोरित्येव । नेह । दिवमिच्छति दिव्यति ।

No. 770.—WHEN KYA—i. e. *kyach* or *kyañ* (No. 776)—FOLLOWS, only what ends in *N* is considered a *pada*, and no other word. So, the *n* of *rájan* being elided by No. 200, we have *rájíyati* “he wishes for a king.” Why do we say “only what ends in *n*?” Witness *váchyati* “he wishes for words,” (which would otherwise, by No. 333, have changed the *ch* to *k*). By No. 651 the vowel is lengthened in *gíryati* “he wishes for words,” and *púryati* “he wishes for a city;” but, since the lengthening directed by No. 651 applies only to a verbal root, it does not take place in the example *divyati* “he wishes for heaven.”

क्यस्य विभाषा । ६ । ४ । ५० ।

हलः परयोः क्यच्क्यङोर्लोपो वार्धधातुके । आदेः परस्य । अतो लोपः । तस्य स्यानिवत्त्वान्नघूपधगुणो न । समिधिता । समिधिता ।

No. 771.—When an *árdhadhátuka* affix follows, there is OPTIONAL-
LY elision OF KYA—i. e. of *kyach* and *kyañ*—coming after a consonant. According to No. 88 the elision here is that of the *y*, and a blank takes the place of the *a* by No. 505. Since the blank is regarded in the same light as that of which it took the place (No. 163), there is no substitution of *guna* by No. 485—and we have *sumidhitá* or *sumidhyitá* “he will wish for fuel.”

काम्यच् च । ३ । १ । ६ ।

उक्तविषये काम्यच् । पुत्रमात्मन इच्छति । पुत्रकाम्यति । पुत्रकाम्यता ।

No. 772.—AND under the same circumstances (No. 767), KÁMYACH may be added. Thus *putrakámyati* “he wishes for a son of his own,” *putrakámyitá* “he will wish for a son.”

उपमानादाचारे । ३ । १ । १० ।

उपमानात् कर्मणः सुबन्तादाचारे । पुत्रमिवाचरति पुत्रीयति द्वात्रम् । विष्णायति द्विजम् ।

No. 773.—Let *kyach*, IN THE SENSE OF TREATMENT, come AFTER a word with a case-affix denoting THE object of COMPARISON. Thus *putrīyati chhāttram* "he treats the pupil as a son," *vishṇūyati dwijam* "he treats the Brahman as if he were Vishṇu."

सर्वप्रातिपदिकेभ्यः क्त्विच्चा वक्तव्यः । अतो गुणे । कृष्ण इवाचरति कृष्ण-
ति । स्व इवाचरति स्वति । सस्वौ ।

No. 774.—"The affix KWIP SHOULD BE MENTIONED as coming OPTIONALLY AFTER PRONOUNS AND CRUDE NOUNS." Where the word is a crude noun and not a *pada*, No. 300 applies, and we may have *krishṇati* "he acts like Kṛishna," *swati* "he acts like himself," *saswau* "he acted like himself."

अनुनासिकस्य क्क्लिभलोः कृडिति । ६ । ४ । १५ ।

अनुनासिकान्तस्योपधाया दीर्घः स्यात् क्क्लिभलादौ च कृडिति । इदमि-
वाचरति इदामति । राज्ञि राजानति । पन्था इव पथीनति ।

No. 775.—A long vowel shall be the substitute for the penult OF what ends with A NASAL, WHEN KWIP (No. 855) FOLLOWS, OR an affix beginning with A JHAL and DISTINGUISHED BY AN INDICATORY K OR Ṇ. Thus *idāmati* "he acts like this one," *rājānati* "he acts like a king," *pathīnati* "it serves as a road."

कष्टाय क्रमणे । ३ । १ । १४ ।

चतुर्थन्तात् कष्टशब्दादुत्साहे क्यङ् । कष्टाय क्रमते कष्टायते ।
पापं कर्तुमुत्सहतइत्यर्थः ।

No. 776.—The affix *kyāñ*, IN THE SENSE OF EXERTION, comes after the word KASHTA "pain," with the 4th case-affix. Thus (the case-affix being elided by No. 768. and the final lengthened by No. 518) we have *kashṭāyate* "he is assiduous for trouble," i. e. "he is assiduous in the commission of sin."

शब्दवैरकलहाभ्रकण्वमेघेभ्यः करणे । ३ । १ । १७ ।

एभ्यः कर्मभ्यः करोत्यर्थे क्यङ् । शब्दं करोति शब्दायते ।

No. 777.—The affix *kyāñ*, IN THE SENSE OF MAKING, comes AFTER these words, as the object of the action—viz. ŚABDA "sound," VAIRA "heroism," KALAHA "strife," ABHRA "a cloud," KAṆVA "sin," AND MEGHA "a cloud." Thus *śabdāyate* "he makes a noise."

तत् करोति तदाचष्टेति णिच् ।

No. 778.— In the sense of HE DOES THAT, or HE SAYS THAT," the affix *ñich* may be employed.

प्रातिपदिकाद्वात्वर्थे बहुलमिष्टवच्च । प्रातिपदिकाद्वात्वर्थे णिच् स्यात् ।
इष्टे यथा प्रातिपदिकस्य पुंवद्भावरभावटिलोपविन्मत्तुब्लोपयणादिलोपप्रस्य-
स्फाद्यादेशभसंज्ञास्तद्वृणावपि स्युः । इत्यन्लोपः । घटं करोत्याचष्टे वा
घटयति ।

इति नामधातवः ।

No. 779.—“The affix *ñich* may come AFTER A CRUDE NOUN, WITH THE SENSE OF A VERB, IN AN INDEFINITE VARIETY OF WAYS, AND it shall be LIKE the affix *ISHṬHA* (No. 1306).” In like manner as, when *ishṭhā* is affixed, there is the masculine from (substituted for the feminine) the substitution of *r* (for *ri*), the elision of the last vowel with what follows it (No. 52), the elision of the affixes *vin* (No. 1281) and *matup* (No. 1268), the elision of what begins with *yan* (as the *r* of the syllable *ra* in the word *dūra* “far”), the substitution of *pra* (for *prīya*) *stha* for (*sthira*) *spha* (for *sphāra*) &c. (see VI 4. 157), and the denomination *bha* (No. 185)—just so let there be also, when *ñi* follows. Therefore, with the elision of *ak* (i. e. of the last vowel—No. 52—), we may optionally have *ghaṭayati* “he makes a jar,” or “he calls it a jar.”

So much for the “nominal verbs.”

The class of words called “*kandú*, &c.” has next to be considered.

कण्डूद्वयः ।

कण्डूदिभ्यो यक् । ३ । १ । २७ ।

एभ्यो धातुभ्यो नित्यं यक् स्यात् स्वार्थे । कण्डून् गात्रविघर्षणे । १ ।
कण्डूयति । कण्डूयते । इत्यादि ।

इति कण्डूद्वयः ।

No. 780.—Let there be always YAK AFTER these roots—viz KANDÚ, &c.—without alteration of the sense.

Thus from the noun *kandú* “the itch” comes the verb *kandú* (*kandún*), meaning “to itch or scratch.” From this we have *kandúyati* or *kandúyate*—and so on.

So much for *kandú*, &c.”

It is next to be considered under what circumstances the *ātmanepada* affixes fall to be employed.

आत्मनेपदम् ।

कर्तरि कर्मव्यतिहारे । १ । ३ । १४ ।

क्रियाविनिमये द्योत्ये कर्तर्यात्मनेपदम् । व्यतिलुनीते । अन्यस्य योग्यं लघनं करोतीत्यर्थः ।

No. 781.—An *ātmanepada* affix is employed IN DENOTING THE AGENT, WHEN THE INTERCHANGE OF THE ACTION IS to be expressed. Thus *vyatilunīte* “he performs a cutting (of wood, &c.) which was the appropriate office of another.”

न गतिहिंसार्थेभ्यः । १ । ३ । १५ ।

व्यतिगच्छन्ति । व्यतिघ्नन्ति ।

No. 782.—An *ātmanepada* affix is NOT employed (notwithstanding No. 781) AFTER WHAT verbs mean “to go” and “to injure.” Hence *vyatigachchhanti* “they go against each other,” *vyatighnanti* “they fight together.”

नेर्विशते । १ । ३ । १७ ।

निविशते ।

No. 783.—An *ātmanepada* affix is employed AFTER the verb VIS “to enter,” coming AFTER NI. Thus *nivīśate* “he enters in.”

परिव्यवेभ्यः क्रियः । १ । ३ । १८ ।

परिक्रीणीते । विक्रीणीते । अवक्रीणीते ।

No. 784.—Also AFTER the verb KRÍ “to buy or sell,” coming AFTER PARI, VI, OR AV. Thus *parikrīṇīte* “he buys,” *vikrīṇīte* “he sells,” *avakrīṇīte* “he buys.”

विपराभ्यां जेः । १ । ३ । १९ ।

विजयते । पराजयते ।

No. 785.—Also AFTER the verb JI “to conquer,” coming AFTER VI OR PARÁ. Thus *vijayate* “he conquers,” *parájayate* “he conquers.”

अमवप्रावेभ्यः स्थः । १ । ३ । २२ ।

संतिष्ठते । अवतिष्ठते । प्रतिष्ठते । वितिष्ठते ।

No. 786.—Also AFTER the verb SHṬHÁ “to stand,” coming AFTER SAM, AVA, PRA, OR VI. Thus *santishṭhate* “he stays with,” *avatishṭhate* “he waits patiently,” *pratishṭhate* “he sets forth,” *vitishṭhate* “he stands apart.”

अपह्व ज्ञः । १ । ३ । ४४ ।

शतमपजानीते । अपलपतीत्यर्थः ।

No. 787.—Also AFTER the verb JÑÁ “to know” (preceded by *apa*) IN THE SENSE OF DENYING. Thus *śatamapajānīte* “he denies (the debt of) a hundred (rupees).”

अकर्मकाञ्च । १ । ३ । ४५ ।

सर्पिषो जानीते । सर्पिषोपायेन प्रवर्ततइत्यर्थः ।

No. 788.—AND AFTER (the verb *jñá* “to know”) used (in certain senses) as AN INTRANSITIVE. Thus *sarpisho jānīte* “he engages sacrifice by means of clarified butter.”

समस्तृतीयायुक्तात् । १ । ३ । ५४ ।

रथेन संचरते ।

No. 789.—Also AFTER (the verb *char* “to go”) coming after SAM, and CONNECTED WITH a noun in THE 3RD CASE. Thus *rathena sancharate* “he rides with (in) a chariot.”

दाणश्च सा च्छतुर्थ्ये । १ । ३ । ५५ ।

समो दाणस्तृतीयान्तेन युक्तादुक्तं स्यात् तृतीया च्छतुर्थ्ये । दास्या संयच्छते कामी ।

No. 790.—Let the aforesaid (employment of the *ātmanepada* affixes) take place AFTER the verb DÁ (*dán*) “to give,” coming after *śam*, and connected with a noun in the 3rd case, PROVIDED THIS 3rd case HAVE THE SENSE OF THE 4TH. Thus *dāsyá saṇyachchhate kāmá* “the lover gives to the female slave.”

पूर्ववर सनः । १ । ३ । ६२ ।

सनः पूर्वो यो धातुस्तेन तुल्यं सवन्तादप्यात्मनेपदं स्यात् । इदिधिवन्ते ।

No. 791.—Let an *ātmanepada* affix come also AFTER a verb ending in the affix SAN (No. 752) in like manner AS it would come AFTER

THAT verb itself WHICH STANDS BEFORE the affix *san*. Thus (as the verb *edk* "to increase,"—No. 543—takes the *ātmanepada* affixes, so does it when *san* is added—giving) *edidhishate* "he wishes to increase."

हलन्ताश्च । १ । २ । १० ।

इक्षमीपादुलः परो भलादिः सन् कित् । निविषितते ।

No. 792—AND AFTER WHAT ENDS IN A CONSONANT immediately preceded by an *ik*, the affix *san*, beginning with a *jhal* (i. e. not having the augment *it*), shall be regarded as having an indicatory *k*. Thus *nivivikshate* "he will wish to enter."

**गन्धनावक्षेपणसेवनसाहसिक्यप्रतियत्नप्रकथनो-
पयोगेषु कृजः । १ । ३ । ३२ ।**

गन्धनं सूचनम् । उत्कृते सूचयतीत्यर्थः । अवक्षेपणं भर्त्सनम् । श्येनो वर्तिकामुत्कुरुते । भर्त्सयतीत्यर्थः । हरिमुपकुरुते । सेवतइत्यर्थः । परदारान् प्रकुरुते । तेषु सहसा प्रवर्तते । एधोदकस्यापस्कुरुते गुणमाधत्ते । कथाः प्रकुरुते । कथयतीत्यर्थः । शतं प्रकुरुते । धर्मायं विनियुङ्गे । एषु किम् । कटं करोति । भुजोऽनवने । ओदनं भुङ्क्ते । अनवने किम् । महीं भुनक्ति ।

No. 793.—Let the *ātmanepada* affixes come AFTER the verb *KRI* "to make," when it is used IN THESE SENSES, viz. "MANIFESTATION," "SARCASM," "SERVICE," "VIOLENCE," "CHANGE," "RECITATION," AND "ACTION TENDING TO EFFECT A DESIRED PURPOSE."

By "manifestation" is here meant "informing against,"—thus *utkurute* "he informs against." By "sarcasm" is meant "reviling,"—thus *śyeno vartikāmutkurute* "the hawk reviles the quail." So, too, *harimupakurute* "he worships Hari:"—*paradārīn prakurute* "he offers violence to another's wife:"—*edhodakasyopaskurute* "the wood gives a new quality to the water" (or "he prepares the wood and the water for a sacrifice):—*kathāh prakurute* "he recites stories:"—*śataṁ prakurute* "he distributes a hundred (pieces of money, for the sake of merit)."

Why do we say "in these senses?" Witness *kaṭaṁ karoti* "he makes a mat,"—(in which example an *ātmanepada* affix is not employed.)

According to No. 718, the verb *bhuj* takes the *átmanepada* affixes when it does not mean "to protect." Thus *odanañ bhuñkte* "he eats boiled rice." Why do we say "when it does not mean to "protect?" Witness *mahín bhunakti* "he protects the earth."

So much for the application of the *átmanepada* affixes.

The employment of the *parasmaipadu* affixes is next to be considered.

त्यात्मनेपदप्रक्रिया ।

परस्मैपदप्रक्रिया ।

अनुपराभ्यां कृञः । १ । ३ । ७६ ।

कर्तुं च फले गन्धनादौ च परस्मैपदं स्यात् । अनुकरोति । पराकरोति ।

No. 794.—Let the *parasmaipada* affixes come AFTER the verb KRI "to make," coming AFTER ANU AND PARÁ even when the fruit of the action goes to the agent, and when the sense is that of "informing against, &c." (No. 793). Thus *anukaroti* "he imitates," *parákaroti* "he does well."

अभित्यातेभ्यः क्षिपः । १ । ३ । ८० ।

क्षिप प्रेरणे । स्वरितेत् । अभिक्षिपति ।

No. 795.—And AFTER the verb KSHIP, coming AFTER ABHI, PRATI, AND ATI. The verb *kship* means "to throw." The indicative vowel of this root is circumflexly accented (No. 411—so that, but for this rule, we should have had both *padas* in the case of) *abhikshipati* "he throws on."

प्रावृहः । १ । ३ । ८१ ।

प्रवहति ।

No. 796.—And AFTER the verb VAHA "to bear," coming AFTER PRA. Thus *pravahati* "it (the river) flows."

परिर्मृषः । १ । ३ । ८२ ।

परिमृषति ।

No. 797.—And AFTER the verb MRISH "to bear," coming AFTER PARL. Thus *parimrishati* "he endures" or "he forgives."

व्याङ्परिभ्यो रमः । १ । ३ । ८३ ।

रमु क्रीडायाम् । विरमति ।

No. 798.—AND AFTER the verb RAM coming AFTER VI, ÁN, AND PARI. The verb *ram* (*ramu*) means “to sport.” Thus *virumati* “he takes rest.”

उपाः । १ । ३ । ८४ ।

यज्ञदत्तमुपरमति । उपरमयतीत्यर्थः । अन्तर्भावितयर्थोऽयम् ।

इति पदव्यवस्था ।

No. 799.—AND AFTER UPA (the verb *ram* takes the *parasmaipada* affixes). Thus *yajñaduttamuparamati* “he causes Yajñadatta to refrain.” This is an instance of a verb involving in it the force of the affix *ni* (No. 747).

So much for the allotment of the *padas*.

The Impersonal and Passive forms have next to be considered.

भावकर्मप्रक्रिया ।

भावकर्मप्रक्रियाः । १ । ३ । १३ ।

लस्यात्मनेपदम् ।

No. 800.—Let an *ātmanepada* affix be the substitute of the affix *l* (No. 405), WHEN IT DENOTES THE ACTION of the verb OR THE OBJECT of the verb.

सार्वधातुके यक् । ३ । १ । ६७ ।

भावकर्मवाचिनि धातार्यक् सार्वधातुके । भावः क्रिया सा च भावायक लकारेणानुव्यते । युष्मदस्मद्भां लृट्प्रत्ययैकरण्याभावात् प्रथमः पुरुषः । तिङ्वाच्यक्रियाया अद्रव्यरूपत्वेन द्वित्वाद्यप्रतीतिर्न द्विवचनादि किं त्वेकवचनमेवास्मिन्तः । त्वया मन्यन्ते भूयते । बभूवे ।

No. 801.—Let the affix YAK come after a root, WHEN A SÁRVADHĀTUKA affix FOLLOWS, denoting the action or the object. The “action” is the force of the verb itself; and this again marked by the affix *l* (No. 406) when it has the sense of the action—i. e. when the verb is used impersonally). In this case there is (substituted for the *l*) an affix of the “lowest person,” because the verb is not in agreement

with either the pronoun "I" or "Thou."—In-as-much as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality, &c., neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular.

Thus *tvayā mryā anyaiścha bhūyate* "it is become by thee, by me, and by others,"—(i. e. "Thou becomest," "I become," and "others become,")—and, again, *babhūve* (No. 432) "it was become."

**स्यसिच् तीष्ट्तासिषु भावकर्मणोरुपदेशेऽज्भ-
नयहृद्वां वा चिण्वादे च । ६ । ४ । ६२ ।**

उपदेशे योऽच् तदन्तानां हनादीनां च चिणीवाङ्कार्ये वा स्यात् स्या-
दिषु भावकर्मणोर्गम्यमानयोः ~~स्पर्शित्वे~~ हागमश्च । चिण्वावपत्तेऽयमिड् ।
चिण्वावपत्तेः । भावित् । भविता । भाविष्यते । भविष्यते । भूयताम् ।
भूयत । भाविषीष्ट । भविषीष्ट ।

No. 802.—WHEN SYA (No. 435), SICH (No. 472), SİYUT (No. 555), OR TĀSI (No. 435) FOLLOWS IF THE ACTION OR THE OBJECT IS TO BE UNDERSTOOD by the affix (i. e. if the verb is impersonal or passive), then, on the inflective base OF verbs which IN their ORIGINAL ENUNCIATION end in A VOWEL and on that OF the verbs *han* &c.—viz. *HAN* "to kill," *GRAH* "to take," *DRİŚ* "to see,"—THERE SHALL BE OPTIONALLY THE LIKE EFFECT AS IF the affix *CHIN* HAD FOLLOWED, AND IT shall be the augment of these affixes *syā*, &c. The augment *it*, here mentioned, is to be applied on the alternative that the case is treated as if the affix *chin* had followed—(not on the other alternative allowed by the rule). The substitution of *vriddhi* follows from the case's being treated as if *chin* (with an indicative *ṇ*—see No. 202—) had been attached. Thus we have *bhāvītā* or *bhavītā* "it will be become by some one," *bhāvishyate* or *bhavishyate* "it will be become," *bhūyatām* "let it be become," *ababhūyata* "it was become," *bhāvishīṣṭa* or *bhavishīṣṭa* "may it be become."

चिण् भावकर्मणोः । ३ । १ । ६६ ।

ल्लेश्चिण् स्याद्भावकर्मवाचिनि ते परे । अभवि । अभविष्यत् । अभवि-
ष्यत । अकर्मकोऽप्युपसर्गवशात् सकर्मकः । अनुभूयते आनन्दश्चैत्रेण त्वया मया
च । अनुभूयते । अनुभूयन्ते । त्वमनुभूयसे । अहमनुभूये । अन्वभावि । अन्व-

भाविषाताम् । अन्वभाविषाताम् । णिलोपः । भाव्यते । भावयांचक्रे । भाव-
यांबभूवे । भावयामासे । चणवदिट् । भाविता । आभीयत्वेनासिद्धत्वाणि-
लोपः । भावयिता । भावयिषीष्ट । अभावि । अभाविषाताम् । अभावयिषा-
ताम् । बुभूष्यते । बुभूषांचक्रे । बुभूषिता । बुभूषिष्यते । बोभूष्यते । बोभूषि-
ष्यते । अहत्सार्वाधातुक्रयोर्दीर्घः । स्तूयते विष्णुः । स्ताविता । स्तोता । स्ता-
विष्यते । स्तोष्यते । अस्तावि । अस्ताविषाताम् । अस्तोषाताम् । च गतौ ।
गुणोऽर्तीति गुणः । ऋयते । स्मृ स्मरणे । स्मर्यते । सस्मरे । उपदेशयद्गणाच्च-
षवदिट् । आरिता । अर्ता । स्मारिता । स्मर्ता । अनिदितामिति नलोपः ।
चस्यते । इदितस्तु । नन्द्यते । संप्रसारणम् । इज्यते ।

No. 803.—Let CHIN be the substitute of *chli* (No. 471), WHEN *ta* (No. 407) follows, DENOTING THE ACTION OR THE OBJECT. Thus *abhāvi* "it was become by some one," *abhāvishyata* (No. 802) or *abhāvishyata* "it would be become."

Even a neuter verb (—a verb "without an object,"—) may, through the force of a preposition in combination with it, become active (—or "with an object." For example—*anubhūyate ānandaś-chaitrena twayā mayā cha* "pleasure is experienced by Chaitra, by thee, and by me:"—and then again *anubhūyete* "the two are perceived," *anubhūyante* "they are perceived," *tvumanubhūyase* "thou art perceived," *ahamanubhūye* "I am perceived," *anwabhāvi* "it was perceived," *anwabhāvishātām* or *anwabhavishātām* "the two were perceived." The affix *ṇi* (No. 747) being elided by No. 563, we have *bhāvyyate* "it is caused to be," *bhāvayānchakre* or *bhāvayānbabhūve* or *bhāvayāmāse* "it was caused to be." When (according to No. 802) the case is regarded as if the affix *chin* had followed, then the augment *it* is applied—giving *bhāvītā* "it will be caused to be,"—the elision of *ṇi* (No. 563) still taking place, inasmuch as No. 802 in accordance with No. 599, is regarded by No. 563 as not having taken effect. On the other alternative allowed by No. 802, *bhāvayītā* "it will be caused to be," *bhāvayishīṣṭa* "may it be caused to be," *abhāvi* "it was caused to be," *abhāvishātām* or *abhāvayishātām* "the two were caused to be," *bubhūshyate* "it is wished to be," *bubhūshānchakre* "it was wished to be," *bubhūshītā* "will be wished to be," *bubhūshishyate* "it will be wished to be," *bobhūyyate* "it is repeatedly been," *bobhūyishyate* "it will be repeatedly been."

The vowel of the root (*shṭu* "to praise") being lengthened by

No. 518, we have *stúyate vishṇuh* "Vishṇu is praised:"—*stárita* (No. 802) or *stotá* "he will be praised," *stávishyate* or *stoshyate* "he will be praised," *astávi* "he was praised," *astávishátám* or *astoshátám* "the two were praised."

The verb *ṛi* "to go," substituting *guṇa* by No. 533, makes *aryate* "it is gone."

The verb *smṛi* "to remember" makes *smaryate* "it is remembered," *sasmare* "it was remembered."

These two verbs may be treated as if *chin* followed, and may take the augment *it*, because, in No. 802, the expression "in the original enunciation" is included, (and hence the fact that they end in a consonant at the time when the augment *it* presents itself, does not prevent their taking it.) Thus *áritá* or *urtá* "it will be gone," *smáritá* or *smartá* "it will be remembered."

By No. 363, the nasal of the verb *srañs* "to fall," (which has not an indicatory *i*) being elided, we have *srasyate* "it is fallen:"—but of a verb which, like *nad* (*nadi*) "to be happy," has an indicatory *i*, the nasal is not elided, and we have *nandyate* "it is, been happy (by so and so)—i. e. so and so is happy."

In the case of the verb *yaj* "to worship," the substitution of a vowel for the semi-vowel having taken place in accordance with No. 584 (the *yuk* having an indicatory *k*) we have *ijyate* "it is worshipped (by so and so)—i. e. so and so worships."

तनोतेर्यकि । ६ । ४ । ४४ ।

आदन्तादेशो वा । तायते । तन्यते ।

No. 804.—WHEN the affix YAK (No. 801) comes AFTER the verb TAN "to extend," then long *á* is optionally the substitute for the final. Thus *táyate* or *tanyate* "it is extended."

तपोऽनुतापे च । ३ । १ । ६५ ।

तपश्चेच्छिण् न स्यात् कर्मकर्तर्यनुतापे च । अन्वतप्त पापेन । घुमास्ये-
तीत्वम् । दीयते । धीयते । ददे ।

No. 805.—Let not *chin* be the substitute of *chli* AFTER the verb TAP "to suffer," when the sense is reflective, AND WHEN THE SENSE IS THAT OF EXPERIENCING REMORSE. Thus *anwatapta pápena* "remorse was experienced by the sinner."

In the case of the verbs enumerated in No. 625, there is the substitution of long *I*—so that we have *dāyate* “it is given,” *dhāyate* “it is held,” *dāde* “it was given.”

आतो युक् चिङ्कृताः । ७ । ३ । ३३ ।

आदन्तानां युगागमश्चिणि ङिति कृति च । दायिता । दाता । दायि-
षीष्ट । दासीष्ट । अदायि । अदायिषाताम् । भज्यते ।

No. 806.—Let YUK be the augment OF what ends in LONG *Ā*, WHEN CHIN FOLLOWS, OR when a KRIT affix (No. 329), with an indicative *ñ* or *n*. Thus (it being here optional, according to No. 802, to regard *chin* as following,) we have *dāyitā* or *dātā* “it will be given,” *dāyishīṣṭa* or *dāśīṣṭa* “may it be given,” *adāyi* “it was given,” *adāyishātām* “the two were given.”

The verb *bhañj* “to break” makes *bhajyate* (No. 363) “it breaks.”

भञ्जेष्व चिणि । ६ । ४ । ३३ ।

नलोपो वा । अभञ्जि । अभञ्जि । लभ्यते ।

No. 807.—AND OF the verb BHAÑJ “to break” the elision of the *n* (No. 363) is optional, WHEN CHIN FOLLOWS. Thus *abhāñji* or *abhañji* “it broke.”

The verb *labh* “to gain” makes *labhyate* “it is gained.”

विभाषा चिणमुलोः । ७ । १ । ६६ ।

लभेर्नुम् । अलम्भि । अलाभि ।

इति भावकर्मप्रक्रिया ।

No. 808.—The verb *labh* “to gain” OPTIONALLY takes the augment *num*, WHEN CHIN AND ṆAMUL (No. 942) FOLLOW. Thus *alambhi* or *alābhi* “was gained.”

So much on the subject of Impersonals and Passives (—or of the “action” and the “object”).

The Reflective verb is next to be considered, where the object becomes the agent.

कर्मकर्तृप्रक्रिया ।

यदा कर्मैव कर्तृत्वेन विवक्षितं तदा सकर्मकाणां कर्तरि
भावे च लकारः ।

No. 809.—When the object itself is wished to be spoken of as the agent, the affix *l*, even in the case of verbs that have an object (i. e. transitive verbs), stands for the agent or the action (and not for the object).

कर्मवत् कर्मा तुल्यक्रियः । ३ । १ । ८७ ।

कर्मस्थया क्रियया तुल्यक्रियः कर्ता कर्मवत् स्यात् । कार्यातिदेशोऽयम् ।
तेन यगात्मनेपदचिञ्चिण्वदितः 'स्युः । पच्यते फलम् । भिद्यते काष्ठम् ।
अपाचि । अभेदि । भावे । भिद्यते काष्ठेन ।

इति कर्मकर्तृप्रक्रिया ।

No. 810.—The (*l* denoting the) agent, when the action affecting the agent is SIMILAR TO THE ACTION WHICH AFFECTS THE OBJECT, is treated AS if it were (an *ॠ*) denoting THE OBJECT.

This direction implies the substitution (for the operations incident to a tense-affix, or *l*, denoting an agent) of all the operations, (which fall to be performed when the tense-affix, or *l*, denotes the object). Hence there shall be the affixing of *yak* (No. 801), the employment of the *ātmunepada* terminations (No. 800), the substitution of *chin* for *chli* (No. 803), and the treatment of the word as directed in No. 802. Thus *pachyate phalam* "the fruit ripens of itself," *bhidyate kashtham* "the wood splits, of itself," *apdchi* (No. 803) "it ripened of itself," *abhedī* "it split of itself." As an example where the tense-affix denotes the action (i. e. where the verb is impersonal), take *bhidyate kashthēna* "it is split (of itself) by the wood—i. e. the wood splits."

So much on the subject of Reflective verbs.

Some meanings of the Tenses, not previously specified, have next to be considered.

लकारार्थप्रक्रिया ।

अभिवचन लृट् । ३ । २ । ११२ ।

स्मृतिबोधिन्पदेषु भूतान्वयतने धातोर्लृट् । लङोऽपवादः । वस नि-
वासे । स्मरसि कृष्ण गोकुले वत्स्यामः । एवं बुध्यसे चेतयसे इत्यादिप्रयोगे-
ऽपि ।

No. 811.—WHEN a word IMPLYING "RECOLLECTION" is in connection with it, a verb takes the affix *LRIT* (No. 440) with a past signification.

This sets aside *lañ* (No. 456). The verb *vas* "to dwell" is thus employed in the following example:—*smarasi kṛishṇa gokule vatsyámah* "rememberest thou, Kṛishṇa, we were dwelling (literally—we will dwell—) at Gokula?" The construction is the same when we employ *budhyase* "dost thou know?"—*chetayase* "dost thou reflect?"—and the like.

न यदि । ३ । २ । ११३ ।

यद्येगे उक्तं न । अभिजानासि यद्वने अभुञ्जमहि ।

No. 812.—The aforesaid (No. 811) shall NOT apply IN connection with the particle *YAT*. Thus *abhijānāsi yad vane abhujmahī* "thou knowest how we did eat in the forest."

लट् स्मे । ३ । २ । ११८ ।

लिटोऽपवादः । यजति स्म युधिष्ठिरः ।

No. 813.—WHEN the particle *SMA* FOLLOWS IET LAT (No. 406) be employed. This debars *liṭ* (No. 423). Thus *yajati sma yudhishtīrah* "Yudhishtīra sacrificed."

वर्तमानसामीप्ये वर्तमानवद्वा । ३ । ३ । १३१ ।

वर्तमाने ये प्रत्यया उक्तास्ते वर्तमानसामीप्ये भूते भविष्यति च वा स्युः । कदागतोऽसि । अयमागच्छामि । आगमं वा । कदा गमिष्यसि । एष गच्छामि । गमिष्यामि वा ।

No. 814.—The affixes which are employed when the sense is that of PRESENT time may be OPTIONALLY IN LIKE MANNER employed, WHEN the sense is that of past or future time NOT REMOTE FROM THE PRESENT. Thus, to the question "when didst thou come?"—it may be replied either *āyam āgachchhāmi* "I come now"—or *āgamam* "I have come, now?"—and, to the question "when wilt thou go?"—either *esha gachchhāmi* or *gamishyāmi* "I go, or I shall go, now."

हेतुस्तुलतोर्लिङ् । ३ । ३ । १५६ ।

वा स्यात् । कृष्णं नमज्जेत् सुखं यायात् । कृष्णं नंस्यति चेत् सुखं यास्यति । भविष्यत्येवेष्यते । नेह । हन्तीति पलायते । विधिनिमन्त्रणेति लिङ् । विधिः प्रेरणम् । भृत्यादेर्निष्कृष्टस्य प्रवर्तनम् । यजेत । निमन्त्रणं नियोगकरम् । आवश्यकं श्राद्धभोजनादौ दैर्घ्येऽपि प्रवर्तनम् । इह भुञ्जीत । आम्-

नृणः कामचारानुज्ञा । इहासीत । अधीष्टः सत्कारपूर्वको व्यापारः । पुत्रम्-
आपयेद् भवान् । संप्रश्नः संप्रधारणम् । किं भो वेदमधीयीष्य उत तर्कम् ।
प्रार्थनं याज्वा । भो भोजनं लभेय । एवं लोट् ।

इति लकारार्थप्रक्रिया ।

इति तिङन्तप्रक्रिया समाप्ता ॥

No. 815.—WHEN CONDITION AND CONSEQUENT are spoken of, *LIṢ* (No. 459) may optionally be the affix. Thus “if he were to reverence (*namet*) Krishna, he would attain to (*yajyāt*) felicity.” This does not apply to the following:—“he strikes—therefore the other flees”—for it is meant that this shall apply only to what is future. As stated in No. 459, *liṣ* implies “commanding, directing, &c.” “Commanding” means “ordering”—one’s stimulating to action some low person, such as a dependent—by saying, for example, *yajeta* “let him worship.” “Directing” means enjoining a duty—the moving of a daughter’s son, or the like, in regard to such a matter as the eating of the food prepared at an exequial rite—by saying, for example, *iha bhujjēta* “let him eat in this place.” “Inviting” implies an acquiescence in one’s following his inclination—as when it is said (to some one inclined to sit down somewhere) *iha dsita* “let your honour sit down here.” “Expression of wish” here implies a respectful procedure—(as when one says respectfully to a teacher) *putram adhyāpayed bhuvān* “let your honour teach the boy.” “Enquiring” here refers to the determining on the propriety or impropriety of anything—as *kiñ bho! vedam adhiyīya uta tarkam* “how, then, I pray you—shall I peruse the Veda? or shall I study logic?” “Asking for” means begging—as *bho bojanān labheya* “O may I obtain (i. e. give me) food.” In like manner is *lot* (No. 441) employed.

So much on the subject of the meanings of the tenses.

Thus is the discussion of “what ends with a tense-affix” concluded.

कृदन्ताः ।

OF WORDS ENDING IN THE AFFIXES CALLED
KRIT.

धातोः । ३ । १ । ६१ ।

आवृत्तीयान्तं ये प्रत्ययास्ते धातोः परे स्युः । इदतिङिति ह्रस्वञ्चा ।

No. 816.—As far as the end of the 3rd Lecture [reckoning from the present aphorism], the affixes treated of are to be [understood as coming] AFTER some VERBAL ROOT. According to No. 329, the name of these affixes is *kṛit*.

वासरूपोऽस्त्रियाम् । ३ । १ । ८४ ।

अस्मिन् धात्वधिकारेऽसरूपोऽपवादप्रत्यय उत्सर्गस्य बाधको वा स्यात्
स्व्यधिकारोक्तं विना ।

No. 817.—In this division of the grammar, where “after some verbal root” [see No. 816] is understood in every case, let an affix which is [calculated] to debar a general one, NOT BEING OF THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No. 918 [for, in those cases, the supersession is compulsory.]

कृत्याः । ३ । १ । ८५ ।

एषु लृचावित्यतः प्राक् कृत्यसंज्ञाः स्युः ।

No. 818.—Let the affixes treated of as far as the aphorism at No. 835 [reckoning from the present one] be called *KṚITYA*.

कर्तरि कृत् । ३ । ४ । ६७ ।

इति प्राप्ते ।

No. 819.—A *KṚIT* affix HAS THE SENSE OF AN AGENT. This rule having presented itself [the following one modifies it].

तयोरेव तत्त्यक्तखलर्थाः । ३ । ४ । ७० ।

एते भावकर्मणोरेव स्युः ।

No. 820.—The affixes called *KṚITYA* (No. 818), and the affix *KTA* (No. 866), AND THOSE THAT HAVE THE SENSE OF *KHAL* (No. 933), may HAVE ONLY THOSE TWO senses, viz.—act and object.

तव्यत्तव्यानीयरः । ३ । १ । ८६ ।

धातोरिते स्युः । एधितव्यम् एधनीयं त्वया । भावे औत्सर्गिकमेकवचनं
स्त्रीवत्त्वं च । चेतव्यश्चयनीयो वा धर्मस्त्वया ।

No. 821.—Let these—viz. *TAVYAT*, *TAVYA*, AND *ANÍYAR*, come after some verbal root. Thus *edhitavyam* (Nos. 436 and 433) or *edhāniyam twayá* “thou must increase.” Here the sense being that of the action itself [which is but one, and neither male nor female],

there is, from the nature of the case, a singular affix, and the neuter gender is employed. [The case is otherwise with the example following—viz. *chetavyah* or *chayanīyo dharmastwayā* “thou must gather merit.”

केलिमर उपसंख्यानम् । पचेलिमा माषाः । पक्तव्या इत्यर्थः । भिदेलिमाः सरलाः । भेत्तव्याः । कर्मणि प्रत्ययः ।

No. 822.—“The affix KELIMAR SHOULD BE ENUMERATED in ADDITION [to those enumerated in No. 821]”. Thus *pachelimā māshāh*—that is to say, “kidney beans are to be cooked”:—*bhidelimdh saralāh* “pines are to be split.” This affix denotes the *object* [alone—and cannot be employed, like those enumerated in No. 821, to denote also the *action*].

कृत्यल्युटो बहुलम् । ३ । ३ । ११३ ।

क चित् प्रवृत्तिः क चिदप्रवृत्तिः

क चिद्विभाषा क चिदन्यदेव ।

विधेर्विधानं बहुधा समीत्य

चातुर्विधं बाहुलकं वदन्ति ॥ १ ॥

स्नान्यनेनेति स्नानीयं चूर्णम् । दीयतेऽस्मै दानीयो विप्रः ।

No. 823.—The affixes called KRĪTYA (No. 818) AND the affix LYUT are DIVERSELY applicable. [That is to say] sometime they are applied [where there was no express rule for their application]; sometimes they are not applied [in spite of an express rule for their application]; sometimes they are optionally employed or not; and sometimes there is some other result [licence permitted by the rule] [According to the following verse from the grammar called the *Sārasvata*], “Seeing that the application of certain rules is various, they specify four kinds of varieties,” [viz. the four above-mentioned,—among which the last of the four includes all the cases not included in the other three]. For examples *snāntyam chūrṇam* “powder for bathing,” *dāntīyo viprah* “a Brāhmān to whom a donation is to be made.” (In the first of these examples the “powder” is the “instrument” (expressible by the 3rd case); and in the second the Brāhmān is the “recipient” (expressible by the 4th case);—so in the both cases the affix is applied without any express rule—the express rule for its application (No. 821) having reference only to “act” and “object” (No. 823)],

अथो यत् । ३ । १ । ९७ ।

चेयम् ।

No 824.—The affix YAT comes AFTER [a root that end in] A VOWEL. Thus *cheya* “what is to be gathered.”

ईद्यति । ६ । ४ । ६५ ।

यति परे आत् ईत् स्यात् । देयम् । लेयम् ।

No. 825.—Let LONG *í* be the substitute of long *á* WHEN the affix YAT (No. 824) FOLLOWS. Thus (*guṇa* being substituted by No. 420) we have *deya* “what is to be given,” *gleya* “to be exhausted.”

पोरदुपधात् । ३ । १ । ६८ ।

पश्चान्तादुपधात् । ग्यतोऽपवादः । श्यम् । लभ्यम् ।

No. 826.—Let the affix *yat* come AFTER a root which ends in A PALATAL PRECEDED BY SHORT A. This debars the affix *nyat* (No 831), that we have *śupya* “to be sworn,” *labhya* “to be acquired.”

एतिस्तु गाढृदृक्षुः क्यप् । ३ । १ । १०६ ।

एभ्यः क्यप् ।

No. 827.—The affix KYAP may come AFTER these roots—viz. I “to go,” *śṛṣṭu* “to praise,” *śás* “to govern,” *vṛi* “to choose,” *dṛi* “to respect,” and *jush* “to please.”

ऋस्वस्य पिति कृति तुक् । ६ । १ । ७१ ।

इत्यः । स्तुत्यः । शासु अनुशिष्टौ ।

No. 828.—Let TUK be the augment OF A SHORT vowel, WHEN A KRIT affix, WITH AN INDICATORY P, FOLLOWS. Thus *itya* “to be gone”—from the root I “to go”], *statya* “to be praised.”

The verb *śás* means “to govern.”

शास इदङ्हलोः । ६ । ४ । ३४ ।

शास उपधाया इत् स्यादङि हलादौ कङिति च । शिष्यः । वृत्यः । आदृत्यः । जुष्यः ।

No. 829.—Let SHORT *i* be the substitute OF the penult of the root *śás* “to instruct,” WHEN the affix *AN* (No. 634) FOLLOWS, OR what affix begins with A CONSONANT and has an indicatory *k* or *ñ*. Thus [from the roots mentioned in No. 827] we may have *śishya* “to be instructed,” *vṛitya* “to be chosen,” *ādṛitya* “to be honoured,” *jushya* “to be served.”

मृजेर्विभाषा । ३ । १ । ११३ ।

मृजेः क्यच् वा । मृज्यः ।

No. 830.—Let the affix *kyap* OPTIONALLY come AFTER the root *MRJ* “to cleanse.” Thus *mrijya* “to be cleansed.”

ऋहलोर्यत् । ३ । १ । १२४ ।

ऋवर्णान्ताद्गुलन्ताच्च र्यत् । कार्यम् । हार्यम् । धार्यम् ।

No. 831.—Let the affix *NYAT* come AFTER what ends in *RI* or *ṛ* or in A CONSONANT. Thus *kārya* “to be made,” *hārya* “to be taken,” *dhārya* “to be held.”

चजोः कु घिण्णयतोः । ७ । ३ । ५२ ।

चजोः कुत्वं स्याद् घित्ति र्यति च ।

No. 832.—Let there be substitution of A GUTTURAL in the room OF CH AND of J, WHEN an affix with an indicatory GH follows, AND WHEN the affix *NYAT* (No. 831) FOLLOWS.

मृजेर्वृद्धिः । ७ । २ । ११४ ।

मृजेरिक्का वृद्धिः सार्वधातुकार्धधातुकयोः । मार्ग्यः ।

No. 833.—Let *VRIDDHI* be the substitute OF the *ik* (No. 1) OF *MRJ* “to cleanse,” when a *sārvadhātuka* or an *ārdhahātuka* affix follows:—(No. 420). Thus (on the option allowed by No. 830) *mārgya* (No. 832) “to be cleansed.”

भोज्यं भक्ष्ये । ७ । ३ । ६६ ।

भोग्यमन्यत् ।

इति कृत्यप्रक्रिया ।

No. 834.—The verb *bhuj* makes *BHOJYA*, WHEN THE SENSE IS “TO BE EATEN,” but *BHOGYA* otherwise—[as when the sense is “to be enjoyed,”].

So much for the management of the *prakriya* affixes.

यदुलूतचौ । ३ । १ । १३३ ।

धातिरेतौ स्तः । कर्तरि क्त्विति कर्त्तर्ये ।

No. 835.—These two affixes, *ṆWUL* AND *TRICH*, are placed after verbal roots. According to No. 819, they have the sense of an “agent.”

मुदोरन्नायेत् । ७ । १ । १ ।

यु वु एतयोरनाकौ स्तः । कारकः । कर्ता ।

No. 836.—In the room OF *YU* AND *VU*, there are *ANA* AND *AKA*. Thus (*ṇwul* having been added to the root *kṛi* “to make,” by No. 835; and the *n* and *l* having been elided by Nos. 148, 5, and 7; and *vriddhi* being substituted according to Nos. 863 and 202, we have) *kāraka*, and (with *trich*—No. 835—) *karṭṛi* “a maker.”

नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः । ३ । १ । १३४ ।

नन्द्यादेत्युर्गृह्यादेर्णिनिः पचादेरच् । नन्दयतीति नन्दनः । जनार्दनः । लवणः । ग्राही । स्थायी । मन्त्री । पचादिराकृतिगणः ।

No. 837.—AFTER the verbs *NAD* (*nadi*) “to be happy,” &c., there is the *LYU*; AFTER the verbs *GRAH* “to take,” &c., there is *ṆINI*; AND AFTER the verbs *PACH* “to cook,” &c., there is *ACH*. Thus *nand* + *lyu* [Nos. 497, 155, and 836] *nandana* “one who delights,” *janārdana* [from *jana* “mankind” and *ardana* derived in like manner from *ard* “to pain”] “Vishṇu—the subduer of mankind,” *lavana* “salt” [from *lū* “to cut”—where the substitution of a cerebral *n* is an irregularity]. Then again *grah* + *ṇini* No. 36) = *grāhin* “who takes,” *sthāyin* No. 806) “who stays,” and *manṭṛin* “who advises.” The class of verbs *pach*, &c.” is one not defined by rule—[compare No. 53].

इगुपधज्ञाप्रीकिरः कः । ३ । १ । १३५ ।

एभ्यः कः । बुधः । कृशः । ज्ञः । प्रियः । किरः ।

No. 838.—There is the affix *KA* AFTER THOSE verbs WHICH HAVE AN *IK* AS their PENULT, AND after *JNÁ* “to know,” *PRÍ* “to please,” AND *KṚÍ* “to throw.” Thus *budha* (No. 155) “who knows,” *kṛíṣa* “who is thin,” *jña* (No. 524) “who knows,” *priya* “what please,” *kira* (No. 706) “who throws.”

आतलोएरगः । ३ । १ । १३६ ।

प्रतः । युक्तः ।

No. 839.—AND [*ka*—No. 838—shall come—] AFTER a verb ending in LONG *á*, WHEN THERE IS AN UPASARGA (No. 47). Thus *prajña* “very wise,” *sugla* “very weary”—[*á* having been substituted for the *ai* of *glai* by No. 528].

गेहे कः । ३ । १ । १४४ ।

गेहे कर्तरि ग्रहेः कः स्यात् । एहम् ।

No. 840.—Let the affix *KA* come after the verb *grah* “to take.” WHEN the agent so expressed denotes A HOUSE. Thus *griha* (No. 675) “a house.”

कम एण् । ३ । २ । १ ।

कर्मण्युपपदे धातेरण् । कुम्भं करोति कुम्भकारः ।

No. 841.—The affix *AN* comes after a verbal root, WHEN THE OBJECT is in composition with it. Thus *kumbha-kára* “one who makes pots”—i. e. “a potter.”

आतोऽनुपसर्गे कः । ३ । २ । ३ ।

अणोऽपवादः । गोदः । धनदः । कम्बलदः । अनुपसर्गे किम् । गोसंप्रदायः ।

No. 842.—The affix *KA* comes AFTER a verb that ends in LONG *á*, WHEN there is NO UPASARGA (No. 47). This debars the *an* (No. 841)—and we have *godá* “who gives a cow,” *dhana-dá* “who gives wealth,” and *kambaladá* “who gives a blanket.” Why “when there is no upasarga?” Witness *gosañpradāya* (No. 806) “who ceremoniously gives a cow.”

मूलविभुजादिभ्यः कः । मूलानि विभुतजति मूलविभुजा रथः । आह
तिगणोऽयम् । महीधः । कुधः ।

No. 843.—The affix *KA* comes AFTER *MŪLAVIBHUJ*, &c. Thus *mūlavibhujá* “a car (which cuts the roots—e. g., of the grass, &c. in its course).” This is a class of words [not enumerated under any rule, but] to be recognised by the form [see No. 53]. Thus *mahādṛá* or *kūḍhṛá* “a mountain”—“what holds the earth”—(from *dhri* “to hold”).

चरेष्टः । ३ । २ । १६ ।

अधिकरणे उपपदे । कुरुचरः ।

No. 844.—OF the verb CHAR “to go,” the affix is **TA**, when a word in composition with it is in the locative case. Thus *kuruchara* “who goes among the Kurus.”

भिक्षासेनादायेषु च । १ । २ । १७ ।

भिक्षाचरः । सेनाचरः । आदायेति ल्यबन्तम् । आदायचरः ।

No. 845.—AND WHEN the word in composition with it is **BHIKSHĀ** “alms” **SENĀ** “an army,” AND **ĀDĀYA** “having taken,” (then *ta* is the affix after *char* “to go”). Thus *bhikshāchara* “a beggar”—“who goes for alms,” *senāchara* “one who goes with the army.” The word *ādāya* ends in *lyap* (No. 941):—from it we may have *ādāyachara* “who goes after having taken.”

कृमो हेतुताच्छील्लानुलोम्येषु । ३ । २ । २० ।

एषु कोट्येषु करोतेष्टः ।

No. 846.—The affix *ta* comes after the verb **KRI** “to make,” WHEN these senses are to be indicated—viz. CAUSE, HABIT, AND GOING WITH THE GRAIN.

**अतः कृकमिकंसकुम्भात्रकुशाकर्णीध्वनव्यय-
स्य । ८ । ३ । ४६ ।**

**आदुस्तरस्यानव्ययस्य त्रिमर्गस्य समामे नित्यं सादेशः करोत्यादिषु परेषु ।
यशस्करो विद्या । आदुकरः । वचनकरः ।**

No. 847.—In a compound (No. 961), let *s* always be the substitute of *visarga* coming AFTER A, and NOT being part OF AN INDECLINABLE word (No. 399), WHEN **KRI** “to make” FOLLOWS, OR **KAMI** “to desire,” OR **KAṂSA** “a goblet,” OR **KUMBHA** “a jar,” OR **PĀTRA** “a vessel,” OR **KUŚĀ** “a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers),” OR **KARṆĪ** “the ear.” Thus (as examples of the three cases under No. 846) *yaśaskarī vidyā* “honourable science,” *śrāddhakarā* “who performs obsequies,” *vachnakarā* “who does what he is bid.”

एजेः खश् । ३ । २ । २८ ।

एयन्तादेजेः खश् ।

No. 848.—The affix **KHAṢ** comes AFTER the verb **EJ** “to tremble,” when it ends in *ni* (No. 747).

अरुर्द्विषदजन्तस्य मुम् । ६ । ३ । ६७ ।

अरुर्द्विषतोऽजन्तस्य च मुभागमः खिदन्ते परे न त्वव्ययस्य । शिस्ता-
च्छब्दादिः । जनमेजयतीति जनमेजयः ।

No. 849.—When that which ends with an affix having an indicative *kh* follows, let MUM be the augment OF the words ARUS “a vital part,” DWISHAT “an enemy,” AND WHAT ENDS WITH A VOWEL, provided it be not an indeclinable. Since the affix *khas* (No. 848) has an indicative *s* (No. 418), the affixes *sap* (No. 419) &c. are here applicable. *Janamejaya* “who awes mankind”—[the name of a prince].

प्रियवशे वदः खच् । ३ । २ । ३८ ।

प्रियंवदः । वशंवदः ।

No. 850.—The affix *KHACH* comes AFTER the verb VAD “to speak.” WHEN PRIYA OR VAŚA is the word in composition with it. Thus *priyavada* (No. 849) “who speaks kindly,” *vaśanvada* “who professes submission.”

आत्ममाने खश् च । ३ । २ । ८३ । .

स्वकर्मके मनने वर्तमानान्मन्यतेः सुपि खश् स्यात् । चाणिनिः । पण्डितमात्मानं मन्यते पण्डितमन्यः । पण्डितमानी ।

No. 851.—AND let *KHAS* come after the verb *man* “to think,” when the word in composition with it is a word with a case affix, and WHEN it is EMPLOYED TO SIGNIFY THOUGHT WHEREOF THE OBJECT IS SELF. By the “and” it is meant that the affix *ṇini* (No. 856) may be employed in the same sense. Thus *pāṇḍitaṇmānya* or *pāṇḍita-mānt* “who thinks himself learned.”

अन्येभ्योऽपि दृश्यन्ते । ३ । २ । ७५ ।

मनिन् कनिप् वनिप् विच् एते प्रत्यया धातोः स्युः ।

No. 852.—These affixes—viz. *manin*, *kṛanip*, *vanip*, and *vich* ARE SEEN AFTER OTHER verbs ALSO [besides those ending in *a*:—see Pāṇini III. 2. 74].

नेद्वशि कृति । ७ । २ । ८ ।

वशादेः कृत इण् न । शृ हिंसायाम् सुशर्मा । प्रातरित्वा ।

No. 853.—The augment IT (No. 433) is NOT that of a *kṛit* affix, WHEN IT BEGINS WITH A VAS. The verb *śṛi* means “to iniure.” [Adding to this the affix *manin*,—No. 852—we have] *suśarman* “who destroys well” [e. g. destroys sin or ignorance] [From the verb *i* “to go,” by adding *kwanip*, we have] *prātaritwan* (No. 828) “who goes early.”

विनानुनासिकस्यात् । ६ । ४ ४१ ।

अनुनासिकस्यात् स्यात् । विजायतइति विजावा । ओण्य अपनयने ।
अवावा । विच् । रुप् रिप् हिंसायाम् । रोट् । रेट् । सुगण् ।

No. 854.—WHEN the affixes VIT (III. 2. 67) AND VAN (No. 852) FOLLOW, let LONG *Ā* be substituted in the room OF *Ā* NASAL. Thus (from the verb *jan* “to bring forth,” *viĵāvan* “who brings forth,” and so, from the verb *on* (*onṛi*) “to send away,” *avāvan* “who removes” (i. e. removes sin, &c.). The affix *vich* (No. 852), with the verbs *rush* and *rish* “to injure,” (*guna* being substituted by No. 485—and the *v* elided by 330.) gives *rosh* and *resh* “who injures.” In the same way, from *gan* “to reckon,” *sugan* “who reckons well”

क्विप् च । ३ । २ । ७६ ।

अयमपि दृश्यते । उखासत् । पर्णध्वत् । वाहभट् ।

No. 855.—AND this also—viz. KWIP—is seen [after a verb—see No. 816.]. Thus [the whole affix disappearing through Nos. 155, 36, and 330,] we have *ukhāsrat* (Nos. 363 and 287) “falling from the pot,” *parṇadhvat* “falling from the leaves,” *vāhabhṛat* “falling from a car.”

सुप्यजातौ णिनिस्ताच्छील्ये । ३ । २ । ७८ ।

अज्ञात्यर्थे सुपि धातार्णनिस्ताच्छील्ये द्योत्ये । उष्णभोजी ।

No. 856.—WHEN HABIT IS TO BE EXPRESSED, the affix NINI comes after a verb, PROVIDED THE WORD WITH A CASE AFFIX in composition with it DOES NOT MEAN A GENUS. Thus *uṣṇabhōjin* “who eats his meal hot.”

मनः । ३ । २ । ८२ ।

सुपि मन्यतेर्णिनिः स्यात् । दर्शनीयमानी ।

No. 857.—Let the affix *nini* come AFTER the verb MAN “to think,” when there is a word with a case-affix in composition with it. Thus *darśanīyamānin* “who thinks himself handsome.”

खित्यनव्ययस्य । ६ । ३ । ६६ ।

पूर्वपदस्य ह्रस्वः । कालिमन्या ।

No. 858.—WHEN an AFFIX WITH AN INDICATORY KH FOLLOWS, (the short vowel, by VI. 3. 61, is the substitute of the word in composition with the verb) PROVIDED IT IS NOT AN INDECLINABLE. Thus *kālimanyā* (No. 849) “who fancies herself the goddess Kālī.”

करणे यजः । ३ । २ । ८५ ।

करणे उपपदे भूतार्थयज्ञेऽग्निः कर्तरि । सोमेनेष्टवान् सोमयाजी । अग्नि-
ष्टोमयाजी ।

No. 859.—The affix *nini* in the sense of *agent* comes AFTER the verb YAJ “to sacrifice” with the sense of past time, WHEN the word in composition is IN THE INSTRUMENTAL CASE. Thus *somayājin* “who has sacrificed with the Soma juice,” *agnishṭomayājin* “who has sacrificed with a five days’ series of offerings.”

दृशेः क्वनिप् । ३ । २ । ८४ ।

कर्मणि भूते । पारं दृष्टवान् । पारदृष्ट्वा ।

No. 860.—The affix KWANIP, in the sense of *object*, comes AFTER the verb DṚŚ “to see,” with a past signification. Thus *pāradṛisṭvan* “who has seen across.”

राजनि युधिक्वजः । ३ । २ । ८५ ।

क्वनिप् । युधिरन्तर्भावितण्यर्थः । राजानं योधितवान् राजयुध्वा । राज-
क्वत्वा ।

No. 861.—The affix *kwanip* comes AFTER the verbs YUDH “to fight,” AND KRI “to make,” WHEN the word in composition is RĀJAN “a king.” Thus *rājayudhvan* (No. 200) “who has caused the king to fight,” *rājakṛitvan* (No. 828) “who has made a king.”

सहे च । ३ । २ । ८६ ।

सह योधितवान् सहयुध्वा । सहकृत्वा ।

No. 862.—AND WHEN SAHA “with” is the word in composition [No. 861 applies]. Thus *sahayudhwan* “who has made to fight with,” *sahakṛitwan* “who has done anything along with (another).”

सप्तम्यां जनेर्ङः । ३ । २ । ६७ ।

No. 863.—WHEN the word in composition with it is IN THE LOCATIVE CASE, let the affix DA come AFTER JAN “to be produced”—[whence *jan*, by No. 267, will become *ja*].

तत्पुरुषे कृति बहुलम् । ६ । ३ । १४ ।

ङेरलुक् । सरसिजम् । सरोजम् ।

No. 864.—WHEN a word with A KRIT affix is the last IN a compound of the kind called TATPURUSHA (No. 982), then the elision of *hi* [the 7th case-affix of the singular—see No. 768—] need not take place—it being treated DIVERSELY [—see No. 823—] Thus *sarasija* (No. 863) or *saroja* (No. 126) “what is produced in the lake,”—(i. e. a lotus).

उपसर्गे च संज्ञायाम् । ३ । २ । ६६ ।

प्रजा स्यात् संततो जने ।

No. 865.—AND (No. 863 shall apply) WHEN AN UPASARGA is in composition [with the verb *jan* “to be produced”], and WHEN THE SENSE is simply APPELLATIVE. Thus *prajā* (No. 1341)—of which let the sense be “a son” or “people.” [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements:—so the author says “let the sense be,” &c.]

क्तवत् निष्ठा । १ । १ । २६ ।

इतो निष्ठासंज्ञौ स्तः ।

No. 866.—These two affixes,—viz. KTA AND KTA VATU are called NISHṬHÁ.

निष्ठा । ३ । २ । १०२ ।

भूतार्थश्चेत्तेर्धातोर्निष्ठा । तत्र तयोरेवेति भावकर्मणोः क्तः, कर्तरि कृदिति कर्तरि क्तवतुः । स्वातं मया । स्तुतस्त्वया विष्णुः । विश्वं कृतवान् विष्णुः ।

No. 867.—Let NISHTHÁ (No. 866) come after a verbal root employed with the sense of past time. Of the two [affixes called *nishthá*], *kta* is employed, according to No. 820, only in the sense of the *action* and of the *object*; whilst *ktavat*, according to No. 819, has the sense of the *agent*. Thus *snātan mayá* “I bathed” (—literally “it was bathed by me”—); *stutas tvayá Vishṇuh* “Vishṇu was praised by thee,” *viśvaṁ kṛitavān viṣṇuh* “Vishṇu created all things.”

रदाभ्यां निष्ठातो नः पूर्वस्य च दः । ८ । २ । ४२ ।

रदाभ्यां परस्य निष्ठातस्य नो निष्ठापेक्षया पूर्वस्य धातोर्वस्य च । शृ
हिंसायाम् । शीर्णः । भिन्नः । छिन्नः ।

No. 868.—Let *n* be the substitute OF the *T* OF A NISHTHÁ (No. 866) coming AFTER *R* AND *D*, AND [let *n* be also the substitute] OF the *D* OF the root that comes BEFORE the *nishthá*. Thus, from *śrī* “to injure” [which, by Nos. 706 and 651, becomes *śrī*,] we have *śrīna* “injured;” and [from *bhid* and *chhid*] *bhinna* “separated,” and *chhinna* “cut.”

संयोगादेरातो धातोर्यत्नतः । ८ । २ । ४३ ।

निष्ठातस्य नः स्यात् । द्राणः । ग्लानः ।

No. 869.—Let *n* be the substitute of the *t* of a *nishthá* (No. 866) coming AFTER A ROOT IN LONG *á* and BEGINNING WITH A CONJUNCT CONSONANT CONTAINING A YAṆ. Thus [from *drāi* “to sleep,” which, by No. 528, becomes *drā*,] we have *drāna* “slept;” and [from *glāi*] *glāna* “sad.”

लृवाभ्यांभ्यः । ८ । २ । ४४ ।

एकविंशतेर्लृवादिभ्यः प्राग्वत् । लूनः । ज्या धातुः । यहिज्येति संप्रसारणम् ।

No. 870.—AFTER the twenty-one roots “*LÚ*, &c.” (No. 736), let it be as above [i. e. as directed in No. 868]. Thus *lūna* “cut.” In the case of the root *jyá* “to decay,” according to No. 675, there is the substitution of a vowel for the semi-vowel [which, by No. 283, absorbs the final].

हलः । ६ । ४ । २ ।

अङ्गावयवावृत्तलः परं यत् संप्रसारणं तदन्तस्य दीर्घः । जीनः ।

No. 871.—Let the long vowel be the substitute for what ends with a vowel-substitute (No. 281) coming AFTER A CONSONANT which is part of the base. Thus *jína* (No. 870) “decayed.”

श्रीदितश्च । ८ । २ । ४५ ।

भुजो भुनः । टुओशिव उच्छूनः ।

No. 872.—AND AFTER A ROOT THAT HAS AN INDICATORY O, [the substitute for the *t* of a *nishṭhá* is *n*]. Thus, from *bhujo* “to be crooked,” *bhugna* “crooked,” and from *tuoswi* “to increase” [with the prefix *ut*] *uchchhúna* “increased.”

शुपः कः ८ । २ । ५१ ।

निष्ठातस्य । शुष्कः ।

No. 873.—Let *k* be [the substitute for the *t* of a *nishṭhá*] AFTER the verb *SUSH* “to be dry.” Thus *śushka* “dry.”

पचो वः । ८ । २ । ५२ ।

पक्वः । तै हर्षतये ।

No. 874.—Let *v* be [the substitute for the *t* of a *nishṭhá*] AFTER the verb *PACH* “to cook.” Thus *pakva* “cooked.”
The verb *kshai* means “to wane.”

क्षायो मः । ८ । २ । ५३ ।

क्षामः ।

No. 875.—Let *m* be [the substitute of the *t* of a *nishṭhá*] AFTER the verb *KSHAI* “to waste away.” Thus *ksháma* (No. 528) “emaciated.”

निःश्रियां सेटि । ९ । ४ । ५२ ।

शैलपः । भावितः । भावितवान् । दृढ हिंसायाम् ।

No. 876.—WHEN A *NISHṬHÁ* WITH the augment *IT* FOLLOWS there is elision of *ni* (No. 747). Thus *bhāvita* “caused to be,” *bhāvitavān* “who caused to be.”

The verb *drih* means “to injure.”

दृढः स्थूलबलयोः । ९ । २ । २० ।

स्थूले बलवति च निपात्यते ।

· No. 877.—The verb *dr̥ih* “to injure” takes the anomalous form **DR̥IDHA**, IN THE SENSE OF THICK AND OF STRONG.

· **दधातेर्हिः । ७ । ४ । ४२ ।**

तादौ किति । हितम् ।

No. 878.—OF the verb **DHÁ** “to hold,” the substitute is **HI**, when an affix, beginning with the letter *t* and having an indicatory *k*, follows. Thus *hita* “held.”

दो दद् घोः । ७ । ४ । ४६ ।

घुसंज्ञकस्य दा इत्यस्य दद्य् तादौ किति । चत्वंम् । दत्तः ।

No. 879.—Let **DATH** be the substitute OF the **DÁ** called **A GHU** (No. 662), when an affix, beginning with the letter *t* and having an indicatory *k*, follows. A *char* being substituted [for the *th* by No. 90], we have *datta* “given.”

लिटः कानज्वा । ३ । २ । १०६ ।

No. 880.—The affix **KÁNACH** is OPTIONALLY the substitute OF **LIT** (No. 423).

क्वसुश्च । ३ । २ । १०७ ।

लिटः कानच्क्वसू वा स्तः । तङानावात्मनेपदम् । चक्राणः ।

No. 881.—The affix *kánach* AND **KWASU** are optionally the substitutes of *lit*—[see No. 372—]. According to No. 409, the affix *kánach* is *átmanepada* [and can therefore be attached to those roots only which take the *átmanepada* affixes—see No. 410]. Thus *chak-rāṇa* (No. 426) “did make.”

म्बोश्च । ८ । २ । ६५ ।

मान्तस्य धातोर्नत्वं म्बोः परतः । जगन्वान् ।

No. 882.—AND there is the substitution of *n* in the room of *a* root that ends in *m*, WHEN **M** AND **V** FOLLOW. Thus [from the root *gam* “to go”] *jaganwān* “did go.”

लटः शतृशानच्चावप्रथमासमानाधिकरणे । ३ ।

२ । १२४ ।

प्रपचमानेन समानाधिकरणे लट् एतौ वा स्तः । शब्दादिः । पचन्तं
चैत्रं पश्य ।

No. 883.—These two affixes ŚATRI ŚÁNACH are optionally the substitutes OF LAṬ (No. 406), WHEN AGREEING WITH WHAT ENDS NOT WITH THE FIRST case-affix. [As these affixes have an indicative *ṣ*] the affixes *sup &c.*, (Nos. 418 and 419) are applicable. The *pachuntan chaitran pasya* “behold Chaitra who is cooking (for another).”

आने मुक् । ७ । २ । ८२ ।

अदन्ताङ्गस्य । पचमानं चैत्रं पश्य । लङित्यनुवर्तमाने पुनर्लङ्ग्रहणात्
प्रथमासमानाधिकरणेऽपि क्व चित् । सन् द्विलः ।

No. 884.—Let MUK be the augment of a base ending in *a*, WHEN ANA (Nos. 883 and 409) FOLLOWS. Thus *pachamānan chaitran pasya* “behold Chaitra who is cooking (for himself).”

Since the term “*laṭ*” [in No. 883] might have been supplied (No. 5) from No. 406 [which is the aphorism immediately preceding No. 883 in the order of the *Aṣṭādhyāyī*—it is clear that something is intended by the double citation—and this can be nothing else except that No. 883 may apply] sometimes even when the word is in concord with a nominative. Thus *san dvijah* “who is a twice-born man.”

विदेः शतुर्वसुः । ७ । १ । ३६ ।

बेतैः परस्य शतुर्वसुपदेशो वा । विदन् । विद्वान् ।

No. 885.—The affix VASU is optionally the substitute OF ŚATRI (No. 883) coming AFTER the root VID—“to know.” Thus *vidat* or *vidvas* “who knows.”

तौ सत् । ३ । २ । १२७ ।

तौ शतृशानचौ सत्संज्ञौ स्तः ।

No. 886.—THOSE TWO, viz. the affixes śatři and śánach (No. 883) are called SAT.

लटः सद्वा । ३ । ३ । १४ ।

करिष्यन्तं करिष्यमाणं पश्य ।

No. 887.—An affix called SAT (No. 886) is OPTIONALLY the substitute OF LṚT (No. 440). Thus *karishyantañ* or *karishyamāṇaṁ paśya* “behold him about to make.”

आ णेस्तच्छालतदुर्मतत्साधुकारिषु । ३ । २ । १३४ ।

क्लिपमभिव्याप्य व्रत्यमाणास्तच्छीलादिषु कर्तृषु बोध्याः ।

No. 888.—The affixes to be enunciated, reckoning from this point AS FAR AS KWIP (No. 893) inclusive, are to be understood IN THE SENSE OF AGENTS “HAVING SUCH A HABIT,” “HAVING SUCH AND SUCH A NATURE,” AND “HAVING SKILL IN SUCH AND SUCH AN ACTION.”

दन् । ३ । २ । १३५ ।

कर्ता कटान् ।

No. 889.—The affix *TRIN (—see No. 888). Thus *kartā kaṭīn* “who makes mats.”

जल्पभिन्नकुटलुण्टः ङः पाकन् । ३ । २ । १५५ ।

No. 890.—The affix SHĀKAN comes AFTER JALP “to talk idly,” BHIKSH “to seek alms,” KUTṬ “to cut,” LUNṬ “to steal,” AND VRIN “to serve.”

षः प्रत्ययस्य । १ । ३ । ६ ।

प्रत्ययस्यादिः ष इत्संज्ञः स्यात् । जल्पाकः । वराकः ।

No. 891.—Let the letter SH being the initial OF AN AFFIX be indicative. Thus *jalpāka* (No. 890) “a babbler,” *varāka* “pitiable.”

सनाशंसभिन्न उः । ३ । २ । १६८ ।

चिकीर्षुः । आशंसुः । भित्तुः ।

No. 892.—The affix U comes AFTER [roots that have taken] the affix SAN (No. 752), AND ĀSASI “to wish,” AND BHIKSH “to beg.” Thus *chikīrshu* (No. 753), “desirous of doing” *āśaṁsu* “desirous,” *bhikshu* “a beggar.”

भ्राजभासधुर्विद्युतेऽजिपृक्षुष्यवस्तुवः क्तिप् । ३ ।

२ । १७७ ।

विधाट् । भाः ।

No. 893.—The affix KWIP (see No. 888) comes AFTER the verbs BHĀJ “to shine,” BHĀS “to shine,” DHURV “to injure,” DYUT “to shine,” ŪRJ “to be strong,” PRĪ “to fill,” JU “to move rapidly,” AND SHṬU “to praise” when it is PRECEDED BY the word GRÁVAN “a stone.” Thus *vibhrāj* “splendid,” *bhas* “light.”

राल्लोपः । ई । ४ । २१ ।

रेफाच्छोर्लोपः कौ भलादो कडिति च । धूः । विद्युत् । ऊर्ज । पूः ।
वृशियङ्गस्यापकर्षोऽन्जवतेर्दीर्घः । जूः । यावस्तुत् ।

No. 894.—AFTER the letter R, let there be ELISION of the letters *chh* and *v*, when *kwi* (i. e. *kwip*—No. 893) follows, or an affix beginning with a *jhal* and having an indicatory *k* or *ñ*. Thus [from *dhurv* we have] *dhur* “who injures,” and so *vidyut* “lightning,” *úrj* “strength,” and *púr* “what fills.”

In the case of *jú* “swift,” (according to the opinion of the *Mahá-bhāshya*) a long vowel is the substitute of *ju* to move rapidly,” in consequence of the “attraction” of the expression “being seen” in No. 852 (which, *Putanjali* holds, is wide enough to provide for all that the supplementary rule of *Kātyāyana*, No. 895, refers to). [In the word] *grādvastut* “a stone-worshipper” (the *t* comes from No. 828).

क्विप्चिप्रच्छयायतस्तुकटप्रजुश्रीणां दीर्घाऽसंप्रसारणं च । वक्तोति वाक् ।

No. 895.—“WHEN KWIP follows, THE LONG vowel is the substitute OF VACH “to speak,” PRACHCH “to ask,” ĀYATA-STU “to praise long,” KATĀ-PRU “to move through a mat,” JU “to move rapidly,” AND SRĪ “to serve,” AND there is NO SUBSTITUTION OF A VOWEL for the semi-vowel (by No. 675).” Thus *vák* “the voice” (the organ which speaks).

द्वेः शूडनुनासिके च । ई । ४ । १६ ।

सतुकस्य द्वस्य वस्य च क्रमात् श ऊट् एताबादेशौ स्तः कौ अनुनासिकादो भलादो कडिति च । एच्छतीति प्राट् । आयतं स्तौति आयतस्तूः । कटं प्रवते कटप्रः । जूरक्तः । अयति हरिं श्रीः ।

No. 896.—AND OF CHH with *tuk* (No. 120) AND OF V, respectively, *ś* AND *úṭh* are the substitutes, WHEN *kwi* follows, or A NASAL, or what, beginning with a *jhal*, has an indicatory *k* or *ñ*. Thus, from *prichchati* “he asks,” *prāt* (Nos. 165 and 334) “who asks,” *āyatastú* “who praises long,” *kaṭapru* “a worm” (which gets through mats); the word *jú* has been mentioned (under No. 894); *śrī* “the goddess Lakshmi” (who serves Hari).

दात्रीशसयुयुजस्तुल्यसिखिणिहृतदशनहः
करणे । ३ । २ । १८२ ।

दाबादेः घृन् स्यात् करणेऽर्थे । दात्यनेन दात्रम् ।

No. 897.—Let the affix *shṭran*, WITH THE SENSE OF INSTRUMENT, come AFTER the verbs DĀP “to cut,” NĪ “to lead,” ŚAS “to hurt,” YU “to join,” YUJ “to join,” SHṬU “to praise,” TUD “to inflict pain,” SI “to bind,” SICH “to sprinkle,” MIH “to urine,” PAT “to fall,” DAŚ “bite,” AND NAH “to bind.” Thus *dātra* “that with which one cuts” (e. g. a sickle).

तितुत्रतयसिसुसरकसेषु च । ७ । २ । ६ ।

एषां दशानामिण् न । शस्त्रम् । योत्रम् । योक्त्रम् । स्तोत्रम् । तोत्रम् । सेत्रम् । सेक्त्रम् । मेक्त्रम् । पक्त्रम् । दंष्ट्रा । नट्टी ।

No. 898.—AND the augment *iṭ* (No. 433) is not that of these ten affixes, viz. TI (i. e. *ktin* or *ktich*), TUN, SHṬRAN, TAN, KTHAN, KSI, SUCH, SARAN, KAN, AND SA. Thus *śastra* (No. 897) “a weapon,” *yotra* “the tie that fastens the yoke,” *yoktra* “the tie of the yoke,” *stotra* “a panegyric,” *tottra* “a goad,” *setra* “a ligament,” *sektra* “a sprinkling vessel,” *medhtra* “the penis,” *pattra* “a vehicle,” *daśshṭrā* (No. 334) “a molar tooth,” *naddhṛt* (Nos. 389 and 586) “a thong.”

अर्तिलूधूसूखनसहचर इत्रः । ३ । २ । १८४ ।

अरित्रम् । लवित्रम् । धवित्रम् । सवित्रम् । खनित्रम् । सहित्रम् । चरित्रम् ।

No. 899.—Let the affix *itra* come AFTER the verbs RĪ “to go,” LŪ “to cut,” DHŪ “to shake,” SHŪ “to bring forth,” KHAN “to dig,” SHAH “to bear,” AND CHAR “to go.” Thus *aritra* “a rudder,” *lavitra* “a sickle,” *dhavitra* “a fan,” *savitra* “cause of production,” *khanitra* “a spade,” *sahitra* “patience,” *charitra* “instituted observance,” or “a narrative.”

पुबः संज्ञायाम् । ३ । २ । १८५ ।

पवित्रम् ।

No. 900.—[The affix *itra* comes] AFTER the verb PŪ “to purify,” WHEN THE SENSE IS simply APPELLATIVE [and not descriptive]. Thus *pavitra* “the sacrificial thread.”

अथोणांदयः ।

Now of the affixes “*un*, &c.”

ऋषापाजिमिस्वदिसाध्यशूभ्य उण् । करोतीति कारुः । वायुः । पायुर्गुदम् ।
जायुरौषधम् । मायुः पित्तम् । स्वादुः । साध्नोति परकार्यमिति साधुः । आशु
शीघ्रम् ।

No. 901.—Let the affix UṆ come AFTER the verbs KRI “to make,”
VĀ “to blow,” PĀ “to drink,” JI “to overcome,” MI “to scatter,”
SHWAD “to be pleasant to the taste,” SĀDH “to accomplish,” AND AS
“to pervade.” Thus *kāru* “an artisan,” *vāyu* “the wind,” *pāyu* “the
organ of excretion,” *jāyu* “a drug,” (which “overcomes disease”),
māyu “the bile,” *swādu* “sweet,” *sādhu* “who accomplishes the
object of another”—hence “virtuous,” *āsu* “quickly.”

उणादयो बहुलम् । ३ । ३ । १ ।

एते वर्तमाने संज्ञायां च बहुलं स्युः । केचिदविहिता अप्यूहः ।

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।

कार्याद्विद्यादूनबन्धमेतच्छास्त्रमुणादिषु ॥

No. 902.—Let these affixes—viz. UṆ, &c., with the force of the
present [i. e. implying neither past time nor future], and with a
sense simply appellative [and not descriptive], be attached DIVERSELY
[—see No. 823—]. Some affixes, though there be no express injunc-
tion regarding them, are to be inferred to belong to this class. The
maxim in regard to the affixes “*un*, &c.” is this—that “when, in ap-
pellatives, we find the forms of verbal roots and affixes coming after
them,—then one may know, from the result [as presented in the word],
what are the indicatory letters [which the affix must have possessed
in order to produce the result].”

तुमुन्ण्वलौ क्रियायां क्रियार्थायाम् । ३ । ३ ।

१० ।

क्रियार्थायां क्रियायामुपपदे भविष्यत्यर्थे धातोरेतौ स्तः । भान्तत्वादव्य-
यत्वम् । ऋणं द्रष्टुं याति । ऋणं दर्शको याति ।

No. 903.—These two affixes—viz. TUMUN AND ṆWUL are placed
after a verbal root, with the force of the future, WHEN the word in con-

struction therewith is another VERB [denoting an action performed] FOR THE SAKE OF THE [future] ACTION. What ends in *tumun*, since it ends in *m*, is indeclinable, according to No. 400. Thus *kṛishnan drashtun yāti* or *kṛishnan darśako yāti* "he goes to see [—i. e. goes for the sake of seeing—] Kṛishṇa."

कालसमयवेलासु तुमुन् । ३ । ३ । १६७ ।

कालः समयो वेला वा भोक्तुम् ।

No. 904.—The affix *TUMUN* may be applied, WHEN the word in construction is [not a verb—see No. 903—but] *KĀLA*, *SAMAYA*, OR *VELĀ*, "time." Thus *kāla bhoktum*, or *samayo bhoktum*, or *velā bhoktum*, "time to eat"—or "time for eating."

भावे । ३ । ३ । १८ ।

सिद्धावस्थापत्वे धात्वर्थे वाच्ये धातोर्घञ् । पाकः ।

No. 905.—The affix *ghan* comes after a root, WHEN THE SENSE OF THE ROOT is denoted as having attained to the completed state. Thus *pāka* (Nos. 489 and 832) "maturity."

अकर्तरि च कारके संज्ञायाम् । ३ । ३ । १९ ।

कितृभिन्ने कारके घञ् ।

No. 906.—AND the affix *ghan* [comes after a root], WHEN THE SENSE IS that of an APPELLATIVE—THE WORD being RELATED [to the verb from which its name is deduced—see No. 945—] but NOT as AGENT.

घञि च भावकरणयोः । ६ । ४ । २७ ।

रञ्जेनलोपः स्यात् । रागः । अनयोः किम् । रज्यत्यस्मिन्निति रङ्गः ।

No. 907.—AND WHEN *GHAN* (No. 906) FOLLOWS, IN THE SENSE OF STATE OR INSTRUMENT, there is elision of the *n* of the root *rañj* "to colour." Thus *rāga* "passion" (—the instrument *by* which objects are coloured). Why in these two senses? Witness *raṅga* "a theatre"—the place *in* which the passions [are addressed].

निवासचित्तिपरीरापसमाधानेष्वदेश्व कः । ३ ।

३ । ४१ ।

एषु चिनेतिर्घञ् आदेशश्च कः । उपसमाधानं राशीकरणम् । निकायः ।
कायः । गोमयनिकायः ।

No. 908.—The affix *ghan* comes after the root *chi* “to gather,” AND K IS THE SUBSTITUTE OF THE INITIAL [*ch*], IN THESE TENSES—viz.—a DWELLING, a FUNERAL PILE, THE BODY, AND COLLECTION. “Collection” means making a heap. Thus *nikāya* “a dwelling,” *kāya* “a funeral pile” or “the body,” *gomayanikāya* “a heap of cow-dung.”

एरच् । ३ । ३ । ५६ ।

इवर्णान्तात् । जयः । जयः ।

No. 909.—AFTER a root ending in I or f, there is the affix ACH. Thus *chaya* “gathering,” *jaya* “victory.”

ऋदोरप् । ३ । ३ । ५७ ।

ऋवर्णान्तादुवर्णान्ताच्चाप् । करः । गरः । यवः । स्तवः । लवः । पवः ।

No. 910.—AFTER a root ending in RÍ, OR in U or Ū, there is the affix AP. Thus [from *kṛi* “to scatter” *kara* “scattering,” from *grī* “to swallow”] *gara* “poison,” [from *yu* “to join”] *yava* “barley,” (from *shṭu* “to praise”) *stava* “praise,” (from *lú* “to cut”) *lava* “reaping,” (from *pú* “to purify”) *pava* “winnowing (corn).”

घञर्थे कविधानम् । प्रस्थः । विघ्नः ।

No. 911.—“WHEN THE SENSE IS THAT OF GHANÈ (Nos. 905, &c.) the affix KA IS DIRECTED to be employed.” Thus *prastha* (No. 524) “a certain measure,” *vighna* (Nos. 540 and 314) “an obstacle.”

द्वितः क्तिः । ३ । ३ । ८८ ।

No. 912.—The affix KTRI comes AFTER THAT verb WHICH HAS AN INDICATORY DU.

क्तेर्मन् नित्यम् । ४ । ४ । २० ।

किप्रत्ययान्तन्मप् निर्वृतेऽर्थे । पाक्तेन निर्वृत्तं पक्त्रिमम् । डुवप् । उन्त्रिमम् ।

No. 913.—OF the affix KTRI (No. 912), MAP IS ALWAYS the augment, when the sense is that of completion. Thus *paktrima* “what is ripe,” [and, from the root *durap*] *uptrima* (No. 584) “sown—(as a field).”

द्वितोऽथुच् । ३ । ३ । ८९ ।

दुवेष कम्पने । वेषथुः ।

No. 914.—AFTER THAT verb WHICH HAS AN INDICATORY TU, the affix ATHUCH comes. Thus, from *tuvepri* “to tremble,” *vepathu* “a trembling.”

यजयाचयतविच्छप्रच्छरक्षो नङ् । ३ । ३ । ९० ।

यत्तः । याच्ना । यन्नः । विश्नः । प्रश्नः । रत्नः ।

No. 915.—The affix NAN comes AFTER the verbs YAJ “to worship” YÁCH “to ask for,” YAT “to strive,” VICHCHH “to shine,” PRACHCHH “to ask,” AND RAKSH “to preserve.” Thus *yajña* “sacrifice,” *yáchshá* “solicitation,” *yatna* “effort,” *viśna* (VI. 4. 19.), “lustre,” *prášna* “a question,” *rakshna* “protection.”

स्वपो नन् । ३ । ३ । ९१ ।

स्वप्नः ।

No. 916.—The affix NAN comes AFTER the verb SWAP “to sleep.” Thus *swapna* “a dream.”

उपसर्गे घोः किः । ३ । ३ । ९२ ।

प्रधिः । उपधिः ।

No. 917.—Let the affix KI come AFTER A GHU (No. 662), WHEN AN UPASARGA [precedes it]. Thus [from *dhá* “to have”] *pradhi* “the periphery of a wheel,” and *upadhi* “fraud.”

स्त्रियां क्तिन् । ३ । ३ । ९४ ।

स्त्रीलिङ्गे भावे क्तिन् । घञोऽपवादः । कृतिः । स्तुतिः ।

No. 918.—To express the action by a word IN THE FEMININE, the affix KTIN is added. This supersedes *ghan* (No. 905). Thus *kriti* “action,” *stuti* “praise.”

कृत्वादिव्यः क्तिन् निष्ठावद्वाच्यः । तेन नत्वम् । कीर्ण्यः । धूनिः । धूनिः । पूनिः ।

No. 919.—“AFTER verbs ending in RÍ, AND after the verbs LU “to cut,” &c. the affix KTIN SHOULD BE DECLARED to be LIKE a NISHTHÁ (No. 866).” Hence (No. 868) there is the substitution of *n* for the *t* in the examples *kírnni* “scattering,” *lúni* “reaping,” *dhúni* “agitation,” *púni* “destruction.”

संपदादिव्यः क्तिप् । संपत् । विपत् । आपत् । क्तिचपीयते । संपत्तिः । विपत्तिः । आपत्तिः ।

No. 920.—“The affix KWIP comes AFTER SANPAT [i. e. after the verb *pad* “to go” with the prefix *sa-*], &c.” *sañpat* “prosperity, *vipat* “calamity,” *ápat* “calamity.” The affix *ktin* also is wished in this case, by *Patañjali*. Thus *sañpatti*, *vinatti*, *ápatti*.

ऊतियूतिजूतिसातिहेतिकीर्तयश्च । ३ । ३ । ९७ ।

एते निपात्यन्ते ।

No. 921.—AND these words—viz. *ÚTI* “preserving, sport,” *YÚTI* “joining,” *JÚTI* “velocity,” *SÁTI* “destruction,” *HETI* “a weapon,” AND *KÍRTI* “are anomalous forms.

ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च । ६ । ४ । २० ।

एषामुपधात्रकस्योरूढ अनुनासिके कौ भलादौ कडिति च । ऊतिः ।
क्लिप् । जूः । तूः । सूः । ऊः । मूः ।

No. 922.—When an affix beginning with a nasal, or *kwi* (i. e. *kwip*), or one beginning with a *jhal* and having an indicative *k* or *n*, follows, then *úth* is substituted in the room OF THE PENULTIMATE letter AND of the *v* of these words—viz. *JWAR* “to have fever,” *TWAR* “to hasten,” *SRIW* “to go,” *AV* “to protect,” AND *MAV* “to blind.” Thus *úti* “preserving,” and, with the affix *kwip*, *júr* “one who has fever,” *túr* “one who is quick,” *srú* “a sacrificial ladle,” *ú* “a protector,” *mú* “one who binds.”

इच्छा । ३ । ३ । १०१ ।

इषेर्निपातोऽयम् ।

No. 923.—The form *ICHCHÁ* “desire,” from *ish* “to wish,” is irregular.

अ प्रत्ययात् । ३ । ३ । १०२ ।

प्रत्ययान्तेभ्यः स्त्रियामकारः प्रत्ययः स्यात् । चिकीर्षा । पुत्रकाम्या ।

No. 924.—AFTER verbs that end in AN AFFIX, let there be the affix *A*, the word being feminine.

Thus [after *kṛi*, by No. 756, has become *chikírsha* “to wish to do,” the affix *a* is added by this rule, and elided by No. 505, and then, the feminine termination *táp* (No. 1341) presents itself, so that we have] *chikírsha* “the desire to do,” *putrakámyá* (No. 772) “desire of a son.”

गुरोश्च हलः । ३ । ३ । १०३ ।

गुरुमतो हलन्तात् स्त्रियामः प्रत्ययः । ईडा ।

No. 925.—AND let the affix *a* come AFTER THAT verb WHICH HAS A HEAVY vowel (No. 484) AND ends in A CONSONANT, when the word [to be formed] is feminine. Thus (—see No. 924—) *ihá* “effort.”

ययासश्चन्यो युच् ३० । ३ । १०७ ।

ञकारस्यापवादः । कारणा । हारणा ।

No. 926.—AFTER verbs ending in *NI* (No. 747) AND AFTER *ÁS* “to sit,” AND *ŚRANTH* “to loose,” there is the affix *YUCH*—to the exclusion of *a* (Nos. 924 and 925). Thus *kāraṇá* (No. 836) “the causing to do,” *hāraṇá* “the causing to take.”

नपुंसके भावे क्तः । ३ । ३ । ११४ ।

No. 927.—The affix *KTA* is added, WHEN THE ACTION is expressed —the word being in THE NEUTER.

ल्युट् च । ३ । ३ । ११५ ।

हसितम् । हसनम् ।

No. 928.—AND the affix *LYUṬ* [is added under the circumstances stated in No. 927]. Thus *hasitum* or *hasanum* (No. 836) “laughter.”

पुंसि संज्ञायां घः प्रायेण । ३ । ३ । ११८ ।

No. 929.—The affix *GHA* is added, WHEN the word is [to be] AN APPELLATIVE, [the word being] GENERALLY IN THE MASCULINE.

द्वादेर्घेऽपसर्गस्य । ६ । ४ । ९६ ।

द्विप्रभृत्यपसर्गहीनस्य द्वादेर्ह्रस्वो घे । दन्तच्छदः । अकुर्वन्त्यस्मिच्चिन्याकरः ।

No. 930.—WHEN the affix *GHA* FOLLOWS, a short vowel is substituted in the room of *chhad* “to cover” [in its form.—No. 741—*CHHÁDI*] when DESTITUTE OF TWO OR MORE UPASARGAS. Thus *dantachchhada* “the lip” [—that by which the teeth are covered]. The word *ákura* “a mine” [is derived from *kri* “to do”—No. 929]. A mine is so named because men “work (*ákuranti*) in it.”

अवे तुस्त्रोर्घञ् । ३ । ३ । १२० ।

प्रवतारः । अवस्तारो जवनिका ।

No. 931.—WHEN there is the *upāsarga* AVA, the affix GHAN̄ comes AFTER the verbs TRÍ “to cross” AND STRÍ “to spread.” Thus *avatāra* “the descent (or incarnation) of a deity,” *avastāra* “a screen round a tent.”

हलश्च । ३ । ३ । १२१ ।

हलन्ताद् घञ् । घापवादः । रमन्ते योगिनोऽस्मिन्निति रामः । अपमृज्य-
तेऽनेन व्याध्यादिरित्यपामार्गः ।

No. 932.—AND AFTER a verb ending in A CONSONANT, there is *ghan̄* to the exclusion of *gha* (No. 929). Thus [from *ram* “to sport”] *rāma* “Rāma”—i. e. in whom the devout delight; *apāmārga* “that [plant] by which disease or the like is cleared away.”

ईषद्दुःसुषु कृच्छ्राकृच्छ्रार्थेषु खल् । ३ । ३ । १२६ ।

एष दुःखसुखार्थेषूपपदेषु खल् । तयोरेवेति भावे कर्मणि च । कृच्छ्रे ।
दुष्करः कटो भवता । अकृच्छ्रे । ईषत्करः । सुकरः ।

No. 933.—The affix *khal* is added to a verb, when *ÍSHAD* AND *DUR* AND *SU* are combined with it IN THE SENSE OF UNPLEASANTLY OR PLEASANTLY. According to No. 820, this affix appears only when the sense is that of the *action* or the *object*. Thus—in the sense of unpleasantly—*dushkarah* (VIII. 3. 41.) *kaṭo bhavatá* “a mat is difficult for your honour to make;” and in the sense of pleasantly—*ishatkara* “that which is made by little at a time,” *sukara* “what is made with ease.”

आतो युच् । ३ । ३ । १२८ ।

खलोऽपवादः । ईषत्यानः सोमो भवता । दुष्यानः । सुपानः ।

No. 934.—AFTER a verb ending in LONG Á, there is the affix *YUCH*, to the exclusion of *khal* (No. 933). Thus *ishatpānah* (No. 836) *somo bhavatá* “the Soma-juice is to be drunk by you, Sir, by little at a time,” *dushpāna* “difficult to be drunk,” *supāna* “easy to be drunk:”

अलंखल् वोः प्रतिषेधयोः प्राचां क्ता । ३ । ४ । १८ ।

प्रतिषेधार्थेयोरलंखल्वोरुपपदयोः त्वा । दो दद्वोः । अलं दत्त्वा । घुमा-
स्येतीत्वम् । पीत्वा खल् । अलंखल्वोः किम् । मा कार्षीत् । प्रतिषेधयोः
किम् । अलंकारः ।

No. 935.—According to the practice OF THE ANCIENTS, the affix **KTWÁ** comes after a verb, WHEN there are in combination with it **ALAN** AND **KHALU** IN THE SENSE OF PROHIBITION. Thus, from *dá* “to give,” which, No. 879, substitutes *dath*, we have *alanidatwá* “do not give” and, from *pá* “to drink,” which, by No. 625, substitutes long *í*, we have *pítwa khalu* “do not drink.” Why do we say “when there are *alan* and *khalu*?” Witness *má kárshít* (Nos. 469 and 475) “let him not do.” Why do we say “in the sense of prohibition?” Witness *alanikára* “decoration.”

समानकर्तृकयोः पूर्वकाले । ३ । ४ । २१ ।

समानकर्तृकयोर्धात्वर्थयोः पूर्वकाले विप्रधादुलादेः क्त्वा । क्त्वा
व्रजति । द्वित्वमतन्त्रम् । भुक्त्वा पीत्वा व्रजति ।

No. 936.—WHEN THE actions signified by TWO verbs HAVE THE SAME AGENT, the affix *ktwá* comes after that verb which is concerned ABOUT A TIME ANTERIOR to that of the other. Thus *snátwá vrajati* “having bathed, he goes”—[i. e. he first bathes, and afterwards goes]. The rule is not confined to the case of two verbs—thus *bhuktwá pítwá vrajati* “having eaten and having drunk, he goes.”

न क्त्वा सेट् । १ । २ । १८ ।

सेट् क्त्वा किञ्च स्यात् । शयित्वा । सेट् किम् । क्त्वा ।

No. 937.—Let the affix **KTWÁ**, when WITH the augment **IT**, be as if it had NOT an indicatory *k*—[i. e. there shall be the substitution of *guṇa* in spite of No. 467]. Thus [from *śí* “to sleep”] *śayitwá* “having sleep.” Why do we say “when with the augment *it*?” Witness *kritwá* “having done”—[where the augment *it*—see No. 510—does not appear, and there is no substitution of *guṇa*.]

रलो व्युपधादुलादेः संश्व । १ । २ । २६ ।

इवर्णोवर्णोपधादुलादे रलन्तात् परौ क्त्वाप्तनौ सेटौ वा कितौ स्तः ।
व्युत्तित्वा । व्योत्तित्वा । लिखित्वा । लेखित्वा । व्युपधात् किम् । वर्तित्वा ।
रलः किम् । सेवित्वा । हलादेः किम् । श्रित्वा । सेट् किम् । भुक्त्वा ।

No. 938.—The affixes *ktwá* AND **SAN**, having the augment *it* are optionally regarded as possessing an indicatory *k*, when they, come AFTER THAT verb WHICH HAS **I**, **Í**, **U**, or **Ú**, AS ITS PENULT, WHICH BEGINS WITH A CONSONANT, AND ends with A **RAL** [i. e. any consonant but *y*

or *v*]. Thus *dyutitwá* or *dyotitwá* "having shone," *likhitwá* or *lekhitwá* "having written." Why do we say "which has *u* or *i* as its penult?" Witness *varitwá* "having remained" [where the substitution of *guna*, through No. 937, is compulsory]. Why after that which "ends with a *ral*?" Witness *sevitwá* "having served" [where the root ends with *v*, which is not a *ral*]. Why after that "which begins with a consonant?" Witness *eshitwá* "having gone." Why "having the augment *it*?" Witness *bhuktwá* "having eaten"—[where, through the absence of the augment, the case does not come within the scope of No. 937].

उदितो वा । ७ । २ । ५६ ।

उदितः परस्य त्व रङ्गा । शमित्वा । शान्त्वा । देषित्वा । व्युत्वा ।
वधातेर्हिः । हित्वा ।

No. 939.—Of *ktwá* coming AFTER THAT root WHICH HAS AN INDICATORY *U*, *it* is OPTIONALLY the augment. Thus [from *śamu* "to be tranquil"] *śamitwá* or *śántwa* (No. 775) "having been tranquil," [from *divu* "to play"] *devitwá* (No. 937) or *dyútivá* (VI. 4. 19.) "having played." The verb *dhá* "to hold" substitutes (by No. 878) *hi*, "giving" *hitwá* "having held."

जहातेश्च क्ति । ७ । ४ । ४३ ।

हित्वा । हाङस्तु हात्वा ।

No. 940.—AND OF the verb *há* "to abandon," the substitute is *hi*—[see No. 878]. Thus *hitwá* "having abandoned." But [when *ktwá* comes] after *há* "to go," we have *hátwá* "having gone."

समासेऽनञ्पूर्वे क्त्वा ल्यप् । ७ । १ । ३७ ।

अव्ययपूर्वपदेऽनञ्समासे त्वो ल्यबादेशः । तुक् । प्रकृत्य । अनञ् किम् ।
अङ्गत्वा । अव्ययपूर्वपदे किम् । परमङ्गत्वा ।

No. 941.—WHEN the word is A COMPOUND, THE FIRST MEMBER OF WHICH IS an indeclinable but NOT *NAÑ*, then *LYAP* is substituted in the room OF *KTWÁ*. Thus [when *kṛi* "to make" is compounded with *pra*—No. 48—*lyap* is substituted for *ktwá*; and, as it succeeds—see No. 163—to the possession of the indicatory *k*, we have—from No. 823—the augment] *tuk*—and so *prakṛitya* "having commenced making."

Why do we say "but not *nanē?*" Witness *akṛitwā* "not having made." Why do we say "the first member of which is an *indeclinable?*" Witness *paramakṛitwā* "having made permanent."

आभीक्ष्ण्ये णामुल् च । ३ । ४ । २२ ।

आभीक्ष्ण्ये ऽद्यत्वे पूर्वविषये णामुल् त्वा च ।

No. 942.—WHEN REITERATION is to be expressed, both *ktwā* AND *ṆAMUL* [are admissible] in the case of an action's being antecedent [to another action—see No. 936]

नित्यवीप्सयोः । ८ । १ । ४ ।

आभीक्ष्ण्ये वीप्सायां च ऽद्यत्वे पदस्य द्वित्वं स्यात् । आभीक्ष्ण्यं तिङ्-
न्नेष्वश्रयसंज्ञकेषु कृदन्तेषु च । स्मरं स्मरं नमति शिवम् । स्मृत्वा स्मृत्वा ।
पायं पायम् । भोजं भोजम् । श्रावं श्रावम् ।

No. 943.—WHEN CONTINUALNESS AND SUCCESSION are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with *kṛit* affixes which (—see No. 400—) are termed indeclinables. Thus *smāraṇ smāraṇ* (No. 942) *namati śivam* "having repeatedly remembered Śiva, he bends," *smṛitwā smṛitwā* "having repeatedly remembered," *pāyaṇ pāyam* "having drunk repeatedly," *bhojaṇ bhojam* "having eaten repeatedly," *śrāvaṇ śrāvam* "having heard repeatedly."

अन्यथैवंकथमित्यंशु सिद्धाप्रयोगश्चेत् । ३ । ४ ।

२७ ।

एषु कृजा णामुल् स्यात् सिद्धेऽप्रयोगे । यस्यैवंयुतश्चेत् कृज् । व्यर्थत्वात्
प्रयोगान् इत्यर्थः । अन्यथाकारम् । एवंकारम् । कथंकारम् । इत्थंकारं भुङ्क्ते ।
सिद्धेति किम् । शिरोऽन्यथा कृत्वा भुङ्क्ते ।

इति कृदन्तप्रक्रिया ।

No. 944.—WHEN the words *ANYATHÁ* "otherwise," *EVAM* "so," *KATHAM* "how?" AND *ITTHAM* "thus," are compounded with the verb, then let *ṇamul* come after *kṛin* "to make," IF it be such that ITS OMISSION WOULD BE UNOBJECTIONABLE—that is to say, when, in consequence of the non-significance of the *kṛin*, it is not worth emi-

plying. Thus *anyāthākāram*, *evañkāram*, or *kathankāram*. or *ūthankāram* *bhuñkte*—"he eats otherwise—he eats so—how does he eat?—he eats thus," Why do we say "if its omission would be unobjectionable?" Witness *śiro'nyathā kritvā bhuñkte* "he eats, having turned his head aside"—[where the *kriñ* could not be spared].

So much for the treatment of words ending with the *kriñ* affixes.

कारकम् ।

OF THE CASES.

प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा ।

२ । ३ । ४६ ।

नियतोपस्थितिकः प्रातिपदिकार्थः । मात्रशब्दस्य प्रत्येकं योगः । प्रातिपदिकार्थमात्रे लिङ्गमात्राद्याधिक्ये संख्यामात्रे च प्रथमा स्यात् । प्रातिपदिकार्थमात्रे । उच्चैः । नीचैः । कृष्णः । श्रीः । ज्ञानम् । लिङ्गमात्रे । तटः । तटी । तटम् । परिमाणमात्रे । द्वाणो व्रीहिः । वचनं संख्या । एकः । द्वौ । बहवः ।

No. 945.—By "the sense of the crude-form" is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—viz.] :—Let there be THE FIRST case-affix, WHERE THE SENSE IS ONLY THAT OF THE CRUDE-FORM, OR where there is the additional sense of GENDER only, OR MEASURE only, OR NUMBER only. Thus—where the sense is only that of the crude-form—*uchchaih* "aloft," *nichchaih* "below," *kṛishṇaih* "Kṛishṇa," *śrīh* "the goddess Lakshmi," *jñānam* "knowledge;" where there is the additional sense of gender only—*taṭah* or *taṭī* or *taṭam* "the bank of a river;"—where there is the additional sense of measure only—*drono vṛihih* "rice—a *drona* (in measure);"—"number," here means [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word *eka* "one," would not take *su*, nor *dvi* take *au*, nor *bahu* take *jas*—for an affix is never applied in order to give a sense which is implied in the word—as singularity is in *eka*, duality in *dvi*, and plurality in *bahu*—so we have *ekah*, "one," *dvau* "two," *bahovah* "many."

संख्योचने च । २ । ३ । ४७ ।

प्रथमा । हे राम ।

No. 946.—AND WHEN the sense is that of ADDRESSING, the first case-affix is employed. Thus *he ráma* (No. 153) “O Ráma!”

कर्तुरीप्सिततमं कर्म । १ । ४ । ४६ ।

कर्तुः क्रियाप्लुप्सिततमं कारकं कर्मसंज्ञं स्यात् ।

No. 947.—Let THAT, related to the action, WHICH IT IS INTENDED SHOULD BE MOST AFFECTED by the act OF THE AGENT, be called the OBJECT:

अनुक्ते द्वितीया । २ । ३ । २ ।

अनुक्ते कर्मणि द्वितीया । हरिं भजति । अभिहिते तु कर्मादौ प्रथमा ।
हरिः सेव्यते । लक्ष्म्या सेवितः ।

No. 948—WHEN THE OBJECT is not denoted [by the termination of the verb—i. e. when the verb does not agree with it], let THE SECOND case-affix be attached to the words. Thus *harim bhajati* “he worships Hari,” where, not the object of worship, but the agent is specified by the tense-affix *tip*—No. 419—]. But when the object, &c. is denoted by the termination of the verb, [let the first case-affix be attached to the word]. Thus *harim sevayate* “Hari is served,”—[where the termination of the verb—see No. 801—specifies the *object*.] and so too in *lakshmyá sevitat* “served by Lakshmi,” [where—see Nos. 867 and 820—the termination specifies the *object*].

अकथितं च । १ । ४ । ५१ ।

अपादानादिविशेषैरविवक्षितं कारकं कर्मसंज्ञं स्यात् ।

No. 949.—AND let THAT related to the action, WHICH IS NOT “SPOKEN OF,” [see No. 950—] as coming under any of the special relations of ‘ablation’ or the like [although it stands in such a relation to the verb, and, if so, “spoken of,” must be put in the ablative or the like,] be called *object*.

दुह्याच्पच्दण्ड्रश्चिप्रच्छिन्नशसुजिमन्मुषाम् ।

एषाम् ।

कर्मयुक् स्यादकथितं तथा स्यादीहृष्वहाम् ॥ १ ॥

गां देतिधि पयः । बलिं याचते वसुधाम् । तण्डुलानोदनं पचति । गर्गान् शतं दण्डयति । व्रजमवस्थाद्वि गाम् । माणवकं पत्न्यान् पृच्छति । वृक्षमवचि-

नोति फलानि । माणवकं धर्मं ब्रूते । शास्ति वा । शतं जयति देवदत्तम् ।
 सुधां वीरनिधिं मग्नान्ति । देवदत्तं शतं मुष्णाति । ग्राममजां नयति । हरति
 कर्षति वहति वा । अर्थनिबन्धनेयं संज्ञा । बलिं भित्तते वसुधाम् । माणवकं
 धर्मं भाषते । अभिदत्ते । वक्ति । इत्यादि ।

No. 950.—Let that be “not spoken of,” [as coming under the special relation of ‘ablation’ or the like—see No. 949—] which is connected with the object of the verbs DUM “to milk,” YÁCH “to ask for,” PACH “to cook,” DAṆḌ “to fine,” RUDH “to obstruct,” PRACHCHH “to ask,” CHI “to collect,” BRŪ “to speak,” ŚÁS “to instruct,” JI “to conquer,” MANTH “to churn,” and MUSH “to steal,”—and so too of NÍ “to lead,” HRI “to take,” KRISH “to drag,” and VAH “to carry.”

Thus—“he milks the cow (for) milk,” “he asks the earth (of) Bali,” “he cooks the raw rice (so that it becomes) boiled rice” [—cf. “he cooks oatmeal into porridge”—]; “he fines the Gargas a hundred (pieces of money),” “he shuts up the cow (in) the cow-pen,” “he asks the boy (which is) the road,” “he gathers fruit (from) the tree,” “he expounds virtue (to) the boy,” or “teaches him virtue,” “he wins a hundred (from) Devadatta,” “he churns out ambrosia (from) the ocean of milk,” “he steals a hundred (from) Devadatta,” “he leads the goats (to) the village,” or “takes them,” or “drags them.”

This term [viz. the term *object* as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have *balin bhitshate vasudhān* “he begs (as well as *yáchat* asks) the earth (from) Bali,” “he talks of (*bhāshate*), names (*abhidhatte*), tells of (*vakti*) virtue (to) the boy,”—&c.

साधकतमं करणम् । १ । ४ । ४२ ।

क्रियासिद्धौ प्रकृष्टापकारकं करणसंज्ञं स्यात् । स्वतन्त्र इति कर्तृसंज्ञा ।

No. 951.—Let THAT WHICH IS ESPECIALLY AUXILIARY in the accomplishment of the action be called THE INSTRUMENT. The term “agent,” as defined at No. 745, is applied to that which is spoken of as independent.

कर्तृकरणयोस्तताया । २ । ३ । १८ ।

अनभिहिते कर्तरि करणे च तृतीया स्यात् । रामेण बाणेन हतो बाली ।

No. 952.—WHEN THE AGENT AND THE INSTRUMENT are not specified by the termination of the verb [i. e. when the verb is not in agreement with them—[let THE THIRD case-affix be employed. Thus “Báli was killed by Ráma with an arrow.”

कर्मणा यमभिप्रैति स संप्रदानम् । १ । ४ । ३२ ।

दानस्य कर्मणा यमभिप्रैति स संप्रदानसंज्ञः ।

No. 953.—HE WHOM ONE WISHES TO CONNECT WITH THE OBJECT of giving—[i. e. with the gift—shall] be called THE RECIPIENT.

चतुर्थी संप्रदाने । २ । ३ । १३ ।

विप्राय गां ददाति ।

No. 954 —Let THE FOURTH case affix be employed, WHEN THE SENSE is THAT OF THE RECIPIENT. Thus “he gives a cow to the Bráhma.”

नमः स्वस्तिस्वाहास्वधालंवषड्योगाच्च । २ । ३ ।
१६ ।

हभिर्योगे चतुर्थी । हार्ये नमः । प्रजाभ्यः स्वस्ति । अंग्रये स्वाहा ।
पितृभ्यः स्वधा । अलमिति पर्यङ्गप्रथमहणम् । तेन दैत्येभ्यो हरिरलं प्रभुः समर्थः
शक्त इत्यादि ।

No. 955.—AND let the *fourth* case-affix be employed IN CONNECTION WITH [the forms of reverential address or religious invocation] NAMAS, SWASTI, SWAHÁ, SWADHÁ; and with ALAM AND VASHAT.

Thus—“Salutation to Hari”—“Prosperity to the people”—“An offering to Fire”—“An offering to the mtnes.” The word *alam* is here taken in the sense of “sufficient for” or “equal to”—so that [the same construction is admissible with equivalent terms—and we may say] “Hari is enough for (*alam*), or is the master of (*prabhu*), or is a match for (*samurtha*), or is able to overcome (*śakta*), the Titans.”

ध्रुवमपायेऽपादानम् । १ । ४ । २४ ।

अपायो विश्लेषस्तस्मिन् साध्ये यदुवमवधिभूतं कारकं तदपादानसंज्ञं
स्यात् ।

No. 956.—WHEN there is DEPARTURE FROM A FIXED POINT, let it be called ABLATION. By “departure” is meant “separation.” When

this is to be expressed, let that fixed point which is the limit denoted by a word dependent on the verb, be called (the limit of) ablation.

अपादाने पञ्चमी । २ । ३ । २८ ।

यामादायाति । धावतोऽश्वात् पतति । इत्यादि ।

No. 957.—WHEN [the word denotes that from which there is] ABLATION (No. 956), let THE FIFTH case-affix be employed. Thus—“he comes from the village,” “he falls from a galloping horse,” &c.

षष्ठी शेषे । २ । ३ । ५० ।

कारकप्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिभावादिः शेषस्तत्र षष्ठी । राज्ञः पुरुषः । कर्मादीनामपि संबन्धमात्रविज्ञप्तायां षष्ठेऽप्य । सतां गतम् । सर्पिषो ज्ञानीति । मातुः स्मरति । एधो दक्षस्योपस्कृते । भजे शम्भोश्चरणयोः ।

No. 958.—Let THE SIXTH case-affix be employed IN THE REMAINING CASES—that is to say—where there is a sense, such as the relation between property and its owner, different from that of a word related to a verb, and from that of a crude word. Thus “the King’s man.”

[Here it may be observed that the application of the term *kāraka* is not co-extensive with that of the term *case*. The *kāraka*—as its etymology indicates—stands in a relation dependent on the *verb*—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered *kāraka* “that which is directly related to the action.”]

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus “the conduct of the virtuous,” “he knows clarified butter,” “he remembers his mother,” “he prepares the wood and water for an oblation,” “he adores the two feet of Śiva.”

आंधारोऽधिकरणम् । १ । ४ । ४५ ।

कर्तृकर्मद्वारा तच्चिद्विधया आधारः कारकमधिकरणं स्यात् ।

No. 959.—Let that which is related to the action as THE SITE of the action, which action is located in this or that site by the agent or object, be called THE LOCATION.

[When we say “he cooks in the house,” the site is determined by the agent:—and when we say “he cooks rice in a pot,” the location is determined by the object.]

संन्यधिकरणो च । २ । ३ । ३६ ।

अकाराद्वरान्तिकार्थेभ्यः । औपश्लेषिको वैयर्थिकोऽभिव्यापकश्चेत्याधार-
स्त्रिधा । कटे आस्ते । स्यात्यां पचति । मोक्षे इच्छास्ति । सर्वस्मिवात्मास्ति ।
वनस्य दूरे अन्तिके वा ।

इति विभक्त्यर्थाः ।

No. 960.—AND WHEN the sense is that of LOCATION (No. 959), THE SEVENTH case-affix is employed. By the “and” it is meant that it is employed also after words meaning “far off” or “near.” A site is of three kinds—actually contiguous, figuratively objective, and co-extensive. Thus (1) “he sits on (i. e. in contact with) the mat,” or “he cooks rice in (i. e. which is actually contained within) the pot;” (2) “his desire is (bent) on salvation—(i. e. is figuratively wrapt up in it as its object); (3) “Some is in all” (i. e. is co-extensive with the universe). “Far from, or near, the wood.”

So much for the sense of the case-affixes.

समासः ।

OF COMPOUND WORDS.

समासः पञ्चधा ।

तत्र समसनं समासः स च विशेषसंज्ञाविनिर्मुक्तः केवलसमासः प्रथमः ।
प्रायेण पूर्वपदार्थप्रधानोऽव्ययीभावो द्वितीयः । प्रायेणोत्तरपदार्थप्रधानस्तत्पुरु-
षस्तृतीयः । तत्पुरुषभेदः कर्मधारयः । कर्मधारयभेदो द्विगुः । प्रायेणान्यपदा-
र्थप्रधानो बहुव्रीहश्चतुर्थः । प्रायेणोभयपदार्थप्रधानो द्वन्द्वः पञ्चमः ।

No. 961.—COMPOUNDS ARE OF FIVE KINDS. Here a compound means an aggregation. That which is destitute of any peculiar name being “merely a compound,” is the 1st kind. That called *Avyayibhāva* (No. 966)—in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends), is the 2nd kind. That called *Tatpurusha* (No. 982)—in which, for the most part, the sense of the last of its elements is the main one, is the 3rd kind. A subdivision of the *Tatpurusha* class is called *Karmadhāraya* (No. 1002.) A subdivision of the *Karmadhāraya* class is called *Dwigu* (No. 983). That called *Bahuvrīhi* (No. 1034)—

in respect whereof, for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called *Dvandva* (No. 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

समर्थः पदविधिः । २ । १ । १ ।

पदसंबन्धी यो विधिः स समर्थयितो बोध्यः ।

No. 962.—A RULE WHICH RELATES TO complete WORDS [—and not to the roots and affixes out of which the words are constructed—] is to be understood to apply only TO THOSE words THE SENSES OF WHICH ARE CONNECTED. [For example—according to No. 992, one noun may combine with another which is in the genitive so that for “a binder of books” we may substitute “a book-binder:”—but it is necessary that the two words should be in construction—for if we have the expression “ignorant of books—a binder of sheaves,” we cannot make a compound of “books” and “binder”—the word “binder” being here connected in sense, not with “books”—but with “sheaves.”]

प्राक् कडारात् समासः । २ । १ । ३ ।

कडाराः कर्मधारय इत्यतः प्राक् समास इत्याधिक्रियते ।

No. 963.—The word “COMPOUND” is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point AS FAR AS the aphorism “KAḌĀRĀH *karmadhāraye*” (II. 2. 38).

सह सुपा । २ । १ । ४ ।

सुप् सुपा सह वा समस्यते । समासत्वात् प्रतिपदिकत्वेन सुपो लुक् । परार्थोभिधानं वृत्तिः । कृतद्वितसमासैकशेषसनाद्यन्तधातुरूपाः पञ्च वृत्तयः । वृत्त्यर्थवबोधकं वाक्यं त्रियहः । स च लौकिकोऽलौकिकश्चेति द्विधा । तत्र पूर्वं भूत इति लौकिकः । पूर्वं अम् भूत सु इत्यलौकिकः । भूतपूर्वः । भूतपूर्वं चरदिति निर्देशात् पूर्वनिपातः ।

No. 964.—A word ending in a case-affix may optionally be compounded WITH a word ending in A CASE-AFFIX. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No. 136), there is elision of case-affixes (No. 768). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the

separate portions of which it may be composed] is the 'function' [of an expression]. There are five 'functions' [of five different kinds of expression]—viz. those belonging to [what ends with] a *kṛit* affix (No. 329) or a *taddhita* affix (No. 1067).—to a 'compound' (No. 961), to a 'partial remainder' (No. 145), and to a verb that ends with *san* or the like (No. 502). An expression explanatory of the force of the 'function' is called its 'analysis' or 'solution' and this is of two kinds—popular and technical. For example, the explanation "*pūrvan bhūtaḥ*" is the popular solution, and "*pūrva + am, bhūtaḥ + su*" is the technical analysis, of the expression *bhūtapūrvah* "formerly been" [which furnishes an example of the rule No. 964, under consideration] In this example the anomaly [—as regards placing the principal word first instead of the secondary term—see No. 969—[of the word *pūrva*, is in accordance with the example [of Pāṇini] in the aphorism "*bhūta-pūrve charaṭ*" (V. 3. 53).

इवेन सह समासो विभक्त्यनोपपन्नः । वागर्थो इव वागर्थान्विव ।

इति केवलसमासः प्रथमः ।

No. 965.—[A word enters into] COMPOSITION WITH IVA "like," AND there is NOT ELISION OF THE CASE-AFFIX. Thus *vāgarthāviva* "like a word and its meaning."

So much for the first kind—that which is "merely compound."

अव्ययीभावः ।

OF THE AVYAYIBHAVA OR INDECLINABLE COMPOUND.

अव्ययीभावः । २ । १ । ५ ।

अधिकारोऽयम् । प्राक् तत्पुरुषात् ।

No. 966.—The term AVYAYIBHÁVA—i. e. "the becoming an indeclinable"—is a regulating expression [to be understood in each aphorism] as far as No. 982.

अव्ययं विभक्तिसमीपसमृद्धिव्यूहभावात्पद्या-
संप्रतिशब्दप्रादुर्भावपश्चाद्यथानुपूर्व्ययोगपद्यसाह-
चर्यं प्राप्तेऽप्यन्तवचनेषु । २ । १ । ६ ।

विभक्त्यर्थादिषु वर्तमानमव्ययं सुबन्तेन सह नित्य समस्यते । प्रायेणात्रि-
यहो नित्यसमासः । प्रायेणास्वपदविग्रहो वा । विभक्तौ । हरिं हि अधि
इति स्थिते ।

No. 967.—AN INDECLINABLE No. 399 employed WITH THE SENSE OF A CASE-AFFIX, OR OF NEAR TO, OR PROSPERITY, OR ADVERSITY, OR ABSENCE OF THE THING, OR DEPARTURE, OR NOT NOW, OR THE PRODUCTION OF SOME SOUND, OR AFTER, OR ACCORDING TO, OR ORDER OF ARRANGEMENT, OR SIMULTANEOUSNESS, OR LIKENESS, OR POSSESSION, OR TOTALITY OR TERMINATION, is invariably compounded with a word that ends with a case-affix.

For the most part, that which is invariably compound has no corresponding expression made up of separate words:—or its analysis must, for the most part be made in other words [than those of which the compound itself consists].

[As an example of an “indeclinable” employed] with the sense of a case-affix—suppose that the case stands thus—viz. *hari + ŋi + adhi*—[where the “indeclinable” *adhi* “upon” is to be employed with the sense of the 7th case-affix *ŋi*—we look forward].

प्रथमानिर्दिष्टं समासउपसर्जनम् । १ । २ । ४३ ।

समासशास्त्रे प्रथमानिर्दिष्टमुपसर्जनं स्यात् ।

No. 968.—IN a rule enjoining COMPOSITION, let THAT WHICH IS EXHIBITED WITH THE 1ST case-affix [i. e. let the word which is exhibited in the nominative] be called the UPASARJANA or “secondary.” [Thus the *adhi*, in the example under No. 967, being an “indeclinable,” is the *upasarjana*, because the term “indeclinable,” in No. 967, is in the 1st case].

उपसर्जनं पूर्वम् । २ । २ । ३० ।

समासे उपसर्जनं प्राक् प्रयोज्यम् । इत्यधेः प्राक् प्रयोगः । सुपो लुक् ।
एकदेशविभक्तस्यानन्यत्वात् प्रातिपदिकसंज्ञायां स्वाद्युत्पत्तिः । अव्ययीभावश्चे-
त्यव्ययत्वात् सुपो लुक् । अधिहरि ।

No. 969.—The UPASARJANA (No. 968) is to be placed FIRST in a compound. Hence [in the example proposed in No. 967] the *adhi* [being the ‘indeclinable’ which is exhibited with the first case-affix in No. 967] is to be placed first—[thus *adhi + hari + ŋi*]. Then (No. 769) there is

elision of the case-affix—[leaving *adhi+hari*]. Then, seeing that what is partially altered (No. 181) does not become something quite different,—since this [viz. the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a “crude form,”—the case-affixes, *su*, &c., again present themselves (—No. 140)—; and they are again finally, elided (No. 403) in consequence of this compound’s being an ‘indeclinable,’ according to No. 402. Thus we have *adhikari* “upon Hari.”

अव्ययीभावश्च । २ । ४ । १८ ।

अयं नपुंसकं स्यात् । गाः पातीति गोपाः । तस्मिन्नित्यधिगोपम् ।

No. 970.—AND let AN AVYAYIBHÁVA compound be neuter. Thus, from *gopá* “one who tends cows,” we have *adhigopam* (Nos. 269 and 971) “on the cowherd.”

नाव्ययीभावादतोऽम् त्वपञ्चम्याः । २ । ४ । ८३ ।

अदन्तादव्ययीभावात् सुपो न लुक् तस्य पञ्चमो विना अमादेशः ।

No. 971.—There is NOT elision of the case-affix AFTER AN AVYAYIBHÁVA compound that ends IN A. In the room of it, BUT NOT IF it is THE 5TH case-affix,—there is the substitute AM.

तृतीयासप्तम्योर्बहुलम् । २ । ४ । ८४ ।

अदन्तादव्ययीभावात् तृतीयासप्तम्योर्बहुलमभावः । उपकृष्णम् । उपकृष्णेन । मद्राणां समृद्धिः सुमद्रम् । यवनानां व्यृद्धिर्दुर्यवनम् । मत्तिकाणामभावो निर्मत्तिकम् । हिमस्यात्ययोऽतिहिमम् । निद्राऽसंप्रति न युज्यतदत्यतिनिद्रम् । हरिश्चन्द्रस्य प्रकाश इतिहरि । विष्णाः पश्चादनुविष्णु । योग्यतावीक्षापदार्थानां तत्त्वत्तिसादृश्यानि यथार्थाः । रूपस्य योग्यमनुरूपम् । अर्थमर्थं प्रति प्रत्यर्थम् । शक्तिमनतिक्रम्य यथाशक्ति ।

No. 972.—The change to *am* (No. 971) OF THE 3RD AND 7TH case-affixes coming after an *Avyayibháva* compound that ends in *a*, occurs DIVERSELY (—see No. 823). Thus *upakrishnam* or *upakrishnena* “near to Krishna;” [and, as further examples of No. 967.] *sumadram* “well (or prosperous) with the Madras,” *duryavanam* “ill with the Yavanas,” *nirmakshikam* “free from flies,” *atihimam* “on the departure of the cold weather,” *atinidram* “wakefully;”—i. e.

sleep being *not now* engaged in—; *itihari* “the exclamation ‘Hari’”—[thus *vaishnavagrihe itihari vartate* “in the house of the Vaishṇava there is the cry of ‘Hari, Hari’”—; *anuvishnu* “after Vishnu”—[. following or worshipping him]. The meanings intended by the word *yathá*, [which, in the list at No. 967, has been rendered “according to,”] are ‘correspondence,’ ‘severalty’ or ‘succession,’ ‘the not passing beyond, something,’ and ‘likeness.’ Thus *anurūpam* “in a corresponding manner,” *pratyartham* “according to each several object or signification,” *yatháśakti* “according to one’s ability”—[i. e. not going beyond one’s power].

अव्ययीभावे चाकाले । ६ । ३ । ८१ ।

सहस्र सः स्यादव्ययीभाव न तु काले । हरेः सादृश्यं सहरि । ज्येष्ठ-
स्यानुपूर्व्येणेत्यनुज्येष्ठम् । चक्रेण युगपत् सचक्रम् । सदृशः सख्या ससखि ।
तत्राणां संपत्तिः सतत्रम् । तृणमयपरित्यज्य सतृणमत्ति । अग्निमन्यपर्यन्तमधीते
सग्नि ।

No. 973.—IN AN AVYAYÍBHÁVA compound let *sa* be the substitute of *saha*, BUT NOT WHEN the word in composition means a portion of TIME. Thus *sahari* “like Hari,” then again, *anujyeshtham* (No. 967) “in the order of seniority,” *sachakram* “simultaneously with the wheel” (—on its crushing, for example, the head of the self-immolator), *sasakhi* “like a friend,” *sakshutram* “as warriors ought,” *satṛiṇam* “even to the grass” he eats—[i. e. the whole]—not leaving even a scrap—, *ságni* “as far as the chapter of fire [i. e. the whole Veda]”—he reads.

नदीभिश्च । २ । १ । २० ।

नदीभिः सह संख्या वा समस्यते । समाहारे चायमिष्यते । पञ्चगङ्गम् ।
द्वियमुनम् ।

No. 974.—AND WITH names of RIVERS a numeral may be compounded. It is wished [by *Patañjali*] that this should refer to their junction. Thus *pañchagaṅgam* “at the meeting of the five rivers Ganges” [viz. near the Mádhavaráo ghát at Benares], *dviyamunam* “at the meeting of the two Yamūnas.”

तद्धिताः । ४ । १ । ७६ ।

आ पञ्चमहासागरेऽपिकारोऽयम् ।

No. 975.—The expression “the affixes called TADDHITA” (i. e.—see No. 1067—“relating or belonging to that” which is primitive—) is the regulating expression [to be understood in all the aphorisms] from this point to the end of *Pāṇini's* Fifth Lecture.

अव्ययीभावे शरत्प्रभृतिभ्यः । ५ । ४ । १०७ ।

शरदादिभ्यष्टच् स्यात् समासान्तोऽव्ययीभावे । शरदः समीपमुपशरदश् । प्रतिविपाशम् ।

No. 976.—WHEN the compound is AN AVYAYÍBHÁVA, let (the *taddhita*-affix—No. 975—) *tach* (No. 148) come AFTER the words *śARAD*, &c., as the final of the compound. Thus *upaśaraḍam* (No. 971) “near the-autumn,” *prativipāśam* along the river *Vipāśā*.”

जराया जरस् च । उपजरसम् । इत्यादि ।

No. 977.—“AND *JARAS* substituted in the room OF *JARÁ* (No. 181)”—[shall come under the head of *śarad* &c.”] Thus *upajarasam* (No. 976) “when decay is near,”—&c.

अनष्टच् । ५ । ४ । १०८ ।

अचन्तादव्ययीभावाट्च् ।

No. 978.—AND AFTER that *Avyayíbháva* which ends in AN, let there be *tach* (No. 976)

नस्तद्धिते । ६ । ४ । १४४ ।

नान्तस्य भस्य टेलोपस्तद्धिते । उपरान्तम् । अध्यात्मम् ।

No. 979 —WHEN A TADDHITA-affix (No. 975) FOLLOWS, there is elision OF the last vowel with what follows it (No. 51) of what ends in *n* and is called a *bha* (No. 135). Thus [there is elision of the *an* of *rājan* “a king” and *ātman* “the soul,” followed by the *taddhita*-affix *tach*—see No. 976—in virtue of the commencing of which affix with a vowel these words then take the name of *bha*—and we have] *uparājam* “under the king,” *adhyātmam* “over or in the spirit.”

नपुंसकादन्यतरस्याम् । ५ । ४ । १०९ ।

अचन्त यत् क्लीबं तदन्तादव्ययीभावाट्च् वा । उपचर्मम् । उपचर्मम् ।

No. 980.—The *taddhita*-affix *tach* (No. 976) is OPTIONALLY placed AFTER an *Avyayíbháva* compound ending with A NEUTER word that ends in *an*. Thus *upacharmam* or *upacharma* “near the skin.”

भयः । ५ । ४ । १११ ।

भयन्तादव्ययीभावाद्गुञ्जा । उपसमिधम् । उपसमिन् ।

इत्यव्ययीभावः ।

No. 981.—The *taddhita*-affix *tach* (No. 976) is optionally placed AFTER AN *Avyayibhāva* compound that ends in A JHAY. Thus *upasamīdham* or *upasamit* (No. 165) “near firewood.”

So much for the *Avyayibhāva* compounds.

तत्पुरुषः ।

OF THE TATPURUSHA, OR COMPOUND THE CONSTITUENTS OF WHICH ARE (GENERALLY) IN DIFFERENT CASES.

तत्पुरुषः । २ । १ । २२ ।

अधिकारोऽयम् । प्राग्बहुव्रीहेः ।

No. 982.—The term TATPURUSHA [i. e. “his man”—the expression itself—see No. 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No. 1034.

द्विगुश्च । २ । १ । २३ ।

तत्पुरुषसंज्ञकः ।

No. 983.—AND the kind of compound called DWIGU (No. 1003) is also called *tatpurusha* (No. 982).

द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नेः ।

२ । १ । २४ ।

द्वितीयान्तं श्रितादिप्रकृतिकैः सुबन्तैः सह वा समस्यते । कृष्णं श्रितः । कृष्णश्रितः । इत्यादि ।

No. 984.—A word ending with THE 2nd case-affix is optionally compounded WITH the words ŚRITA “who has had recourse to,” ATĪTA “who has surpassed,” PATĪTA “who has fallen upon,” GATA “who has gone to,” ATYASTA “who has passed,” PRĀPTA “who has reached,” AND ĀPANNA “who has reached,” when these are the governing words and end with case-affixes. Thus *krishnaśrita* “who has had recourse to Krishna,” &c.

तृतीया तत्कृतार्थेन गुणवचनेन । २ । १ । ३० ।

तृतीयान्तं तृतीयान्तार्थकृतगुणवचनेनार्थशब्देन च सह वा प्राग्वत् । शङ्कुलया खण्डः । शङ्कुलाखण्डः । धान्येनार्थः । धान्यार्थः । तत्कृतेति किम् । अन्त्या काणः ।

No. 985.—A word ending with THE 3RD case-affix, as before [—see No. 984—is compounded] optionally WITH WHAT DENOTES THAT THE QUALITY of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, AND WITH the word ARTHA “wealth” [—the wealth being caused by that denoted by what ends with the 3rd case-affix]. Thus *śaṅkulākhaṇḍa* “a piece cut by the nippers”—[where the cause of the piece being cut is the nippers]—; *dhānyārtha* “wealth acquired by grain”—[where the grain is the cause of the wealth]. Why do we say “caused by the thing signified, &c?” Witness *akṣhṇā kāmaḥ* “blind of an eye”—[where the two words cannot form a compound, because the eye is not what makes the person blind].

कर्तृकरणे कृता बहुलम् । २ । १ । ३२ ।

कर्तरि करणे च तृतीया कृदन्तेन बहुलं प्राग्वत् । हरित्रातः । नख-भिन्नः । कृद्गुणे गतिकारकपूर्वस्यापि ग्रहणम् । नखनिर्भिन्नः ।

No. 986.—[That which ends with] the 3rd case-affix, WHEN it denotes THE AGENT OR THE INSTRUMENT, as before [see No. 984—is compounded] DIVERSELY (No. 823) with what ends with A KRIT affix. Thus *haritrāta* “preserved by Hari,” *nakhabhinna* “divided by the nails.” In the taking of *kṛit* [in the present rule] is implied that of the same when a preposition (No. 222) or a word directly related to the action (No. 958) precedes:—thus [the combination is not obstructed, by the preposition *nir*, in the example] *nakhanirbhinna* “quite divided by the nails.”

चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः । २ । १ । ३६ ।

चतुर्थ्यन्तार्थाय यत् तद्वाचिना अर्थोद्विभिश्च चतुर्थ्यन्तं वा प्राग्वत् । यूपया दाह । यूपदाह । तदर्थेन प्रकृतिविकृतिभाव एवेष्टः । तेनेह न । रथनाय स्याली ।

No. 987.—A word ending with THE 4TH case-affix, as before [—see No. 984,—is compounded optionally] WITH what denotes THAT WHICH

IS FOR THE PURPOSE of what ends with the 4th case-affix—AND SO TOO WITH the words ARTHA “on account of,” BALI “a sacrifice,” HITA “salutary,” SUKHA “pleasant,” AND RAKSHITA “kept.” Thus *yūpadāru* “wood for a stake.” By the expression “for the purpose thereof” the special relation of a material and its modification alone is [by Patañjali] here held [to be intended]. Hence, in the case of such an expression as “a vessel for washing,” composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of.

अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम् । द्विजायायम् । द्विजार्थः सूपः । द्विजार्थो यवागूः । द्विजार्थं पयः । भूतबलिः । गोहितम् । नासुखम् । गोरक्षितम् ।

No. 988.—“WITH ARTHA ‘on account of,’ IT SHOULD BE STATED THAT COMPOSITION takes place INVARIABLY, AND THAT THE COMPOUND TAKES THE GENDER OF THAT WHICH IT QUALIFIES.” Thus *dwijārthah sūpah* “broth for the Brāhman,” *dwijārthā yavāgūh* “gruel for the Brāhman,” *dwijārthan payah* “milk for the Brāhman.” Examples of composition with the other words enumerated in No. 987 are] *bhūtabali* “a sacrifice for [all] beings,” *gohita* “what is good for cows,” *gosukha* “what is pleasant for cows,” *gorakshita* “what is kept for cows”—(as grass).

पञ्चमी भयेन । २ । १ । ३७ ।

चोराद्वयम् । चोरभयम् ।

No. 989.—A word ending with THE 5TH case-affix may be compounded WITH the word BHAYA “fear.” Thus *chorabhaya* “fear [by reason] of a thief.”

स्तोकान्तिकदूरार्थकृच्छ्राणि क्तेन । २ । १ । ३६ ।

No. 990.—Words WITH THE SENSE OF STOKA “a little,” ANTIKA “near,” PŪRA “far,”—AND also the word KRICHCHHRA “penance,” [may be compounded] WITH what ends in KTA (No. 867).

पञ्चम्याः स्तोकादिभ्यः । ६ । ३ । २ ।

अलुगुत्तरपदे । स्तोकान्मुक्तः । अन्तिकादागतः । अभ्याशादागतः । दूरादागतः । कृच्छ्रादागतः ।

No. 991.—There is not elision OF THE 5TH case-affix (No. 768) AFTER words with the sense of STOKA, &c. (No. 990), when a word in

composition with them follows. Thus *stokānmukta* "loosed from a little distance," *antikāddāgata* "come from near," *abhyāsāddāgata* "come from studying," *dūráddāgata* "come from far," *kṛichchhrāddāgata* "come with difficulty."

षष्ठी । २ । २ । ८ ।

सुबन्तेन प्राग्वत् । राजपुरुषः ।

No. 992.—A word ending with THE 6TH case-affix, as before, [—see, No. 984—is optionally compounded] with what ends with a case-affix. Thus *rājapuruṣu* (No. 200) "the king's man." [This example, with the demonstrative pronoun *tat* substituted for the word *rājan*, gives the compound *tatpuruṣa* "his man," which is taken as the type and name of the class,—see No. 982.]

पूर्वापराधरोत्तरमेकदेशिनेकाधिकरणे । २ । २ । १ ।

अथयविना सह पूर्वादयः समस्यन्ते एकत्वसंख्याविशिष्टश्चेदवयवी ।
षष्ठीसमासापवादः । पूर्वं कायस्य पूर्वकायः । अपरकायः । एकाधिकरणे
किम् । पूर्वश्चाजागाम् ।

No. 993.—The words *PŪRVA* "front," *APARA* "rear," *ADHARA* "lower," AND *UTTARA* "upper," are compounded WITH WHAT [word signifies a thing that] HAS PARTS, PROVIDED that THE THING having parts IS DISTINGUISHED numerically BY UNITY. This debars No. 992 [which would have placed the words *pūrva*, &c. last in the compound;—whereas, being here exhibited in the nominative case—see No. 969—they take the precedence]. Thus *pūrvakāya* "the front of the body," *aparakāya* "the back of the body." Why do we say "provided it is the site of unity [i. e. provided it be *one*]?" Witness *pūrvāchhātrānām* "the foremost of the pupils"—[where composition does not take place, the pupils being more than one].

अर्धं नपुंसकम् । २ । २ । २ ।

समांशवाच्यधशब्दे नित्यं क्लीबे प्राग्वत् । अर्धं पिप्पल्या अर्धपिप्पली ।

No. 994.—The word *ARDHA*, which, when it signifies exactly equal parts (i. e. halves) is always NEUTER, as before [i. e. as directed in No. 993—enters into composition]. Thus *ardhapippalī* "a half of the pepper."

सप्तमी शैण्डेः । २ । १ । ४० ।

सप्तम्यन्तं शैण्डादिभिः प्राग्वत् । अन्तेषु शैण्डः । अतश्शैण्डः । इत्यादि ।
द्वितीया तृतीयेत्यादियोगविभागादन्यत्रापि द्वितीयादिविभक्तीनां प्रयोगवशात्
समासे ज्ञेयः ।

No. 995.—A word ending with THE 7TH case-affix, as before [i. e. as directed in No. 984—is optionally compounded] WITH the words ŚAUNDA “skilled,” &c. Thus *akṣhaśaunḍa* “skilled in dice”—and so of others.

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos. 984, 985, &c.,—may form compounds with certain words specified in the aphorisms; but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd, &c. [from their appropriate aphorisms], and attaching them [to others].

दिक्संख्ये संज्ञायाम् । २ । १ । ५० ।

संज्ञायामेवेति नियमार्थं सूत्रम् । पूर्वेषुकामशमी । सप्त चक्षयः । सप्त-
र्षयः । तेनेह न । उत्तरा वृक्षाः । पञ्च ब्राह्मणाः ।

No. 996.—A word signifying a POINT of the compass OR a NUMBER [enters into composition] WHEN the sense is that of an APPELLATIVE—The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative. Thus *pūrvashukāmaśamī* “(the town of) Ishukāmaśamī-in-the-East,” *saptarṣayah* “the Seven-sages,” (i. e. the constellation of the Great Bear). Hence not here—viz. in *uttarāvṛkṣāḥ* “northern trees,” *pañcha brāhmaṇāḥ* “five Brāhmaṇas.”

तद्धितार्थोत्तरपदसमाहारे च । २ । १ । ५१ ।

तद्धितार्थे विषये उत्तरपदे च परतः समाहारे च वाच्ये दिक्संख्ये प्राग्वत् ।
पूर्वस्यां शालायां भवः पूर्वशाला इति समासे जाते । सर्वानाम्ना वृत्तिमात्रे
पुनर्वाचः ।

No. 997.—In a case WHERE the SENSE is that OF A TADDHITA-affix (No. 975), AND WHEN AN ADDITIONAL MEMBER comes after

the compound, AND WHEN AN AGGREGATE is to be expressed, then a word signifying a point of the compass or a number, as before [—see No. 996—becomes compounded] Thus, when a compound is formed out of the words *pūrvasyāni śālāyāni bhavaḥ* “that which is in the eastern hall,” [in which analytical exposition—see No. 964—of the compound in question, the word *bhavaḥ*—see No. 998—serves to represent the force of a *taddhita*-affix—] the compound having (—see No. 964—) reached the form of *pūrvā + śālā* [the feminine termination of the *pūrvā* is rejected—because Patañjali declares that] “the masculine state belongs to a pronominal, when exercising any of the five functions” [specified under No. 964].

दिक्पूर्वपदादसंज्ञायां जः । ४ । २ । १०७ ।

अस्माद्वाच्यं जः स्यादसंज्ञायाम् ।

No. 998.—Let [the *taddhita*-affix—see No. 975—] *ñā*, with the sense of “being,” &c., come AFTER A WORD PRECEDED BY another that signifies A POINT of the compass—PROVIDED the compound is NOT AN APPELLATIVE. [Thus, from No. 997, we have *pūrvāśālā + ñā*].

तद्धितेष्वचामादेः । ७ । २ । ११७ ।

**त्रिति णिति च तद्धितेष्वचामादेरेव वृद्धिः स्यात् । यस्येति च । पौर्व-
शालः । पञ्च गावो धनं यस्येति त्रिपदे बहुव्रीहौ ।**

No. 999.—Let *vṛddhi* be substituted in the room OF THE FIRST vowel OF THE VOWELS, WHEN TADDHITA-affixes FOLLOW, having an indicative *ñ* (No. 998), or *n*. The final vowel, moreover, being elided by No. 260, we have *pūrvāśālā* “who is in the eastern hall”—(No. 997).

In the case of the *Bahuvrīhi* compound (No. 1034) consisting of three terms—signifying “whose wealth is five cows”—[the rule following applies].

द्वन्द्वतत्पुरुषयोरुत्तरपदे नित्यसमासवचनम् ।

No. 1000.—“WHEN AN ADDITIONAL NUMBER comes AFTER (what would else be but optionally) A DWANDWA compound (No. 1054) OR A TATPURUSHA (No. 982), the compounding is TO BE SPOKEN OF AS INVARIABLE.”

गौरतद्धितलुकि । ५ । ४ । ६२ ।

गोऽन्तात् तत्पुरुषादृच् स्यात् समासान्तो न तु तद्धितलुकि । पञ्च-
मवधनः ।

No. 1001.—Let (the *taddhita*-affix) *tach* be as the final of the compound AFTER a *Tatpurusha* that ends with the word GO “a cow”—but NOT when there is ELISION OF the TADDHITA-affix. Thus *pañcha gavadhana* “whose wealth consists of five cows.”

तत्पुरुषः समानाधिकरणः कर्मधारयः । १ । २ । ४२ ।

No. 1002.—A TATPURUSHA compound (No. 982) THE CASE OF each member of WHICH IS THE SAME, is called KARMADHĀRAYA (—i. e. “that which comprehends the object”—but why so named does not seem to be any where explained).

संख्यापूर्वा द्विगुः । २ । १ । ५२ ।

तद्धितार्थेत्यत्राक्तस्त्रिविधः संख्यापूर्वा द्विगुसंज्ञः स्यात् ।

No. 1003.—Let a compound, THE FIRST member OF WHICH IS A NUMERAL, and which is of one of the three kinds specified in No. 997, be called DWIGU—[the word *dwigu* itself—an instance of this kind of compound—signifying “of the value of two cows].”

द्विगुरेकवचनम् । २ । ४ । १ ।

द्विगुः समाहार एकवत् स्यात् ।

No. 1004.—An aggregate expressed by A DWIGU shall be like one—i. e. shall be SINGULAR.

स नपुंसकम् । २ । ४ । १७ ।

समाहारे द्विगुर्द्वन्द्वश्च नपुंसकं स्यात् । पञ्चानां गवां समाहारः पञ्चगवम् ।

No. 1005.—When the sense is an aggregate, IT—a *Dwigu* or a *Dwandwa* compound (No. 1054)—shall be A NEUTER. Thus *pañcha gavam* “an aggregate of five cows.”

विशेषणं विशेष्येण बहुलम् । २ । १ । ५७ ।

भेदकं भेदेन समानाधिकरणेन बहुलं प्राखत् । नीलमुत्पलं नीलोत्पलम् ।

बहुलग्रहणात् क्व चित्चित्यम् । कृष्णसर्पः । क्व चित् । रामो जामदग्न्यः ।

No. 1006.—The QUALIFIER (or discriminator) [is compounded] WITH the thing thereby QUALIFIED (or discriminated) DIVERSELY (No.

823), as before [—i. e. as directed in No. 984] *Thus *nīlotpala* “a blue lotus.” By taking, in the rule, the expression “diversely” it is meant that in some cases it is imperative to make a compound—as in the case of *krishnasarpa* “a black snake,” and sometimes it is forbidden—thus *rāmo jāmādagnyah* “Rāma (called also) Jāmādagnya” “(as being the son of Jamadagni).”

उपमानानि सामान्यवचनैः । २ । १ । ५५ ।

घनश्यामः ।

No. 1007.—OBJECTS OF COMPARISON are compounded WITH WORDS DENOTING WHAT IS LIKENED to them. Thus *ghanaśyāma* “cloud black” —[i. e. something black as a cloud].

शाकपार्थिवादीनामुत्तरपदलोपो वक्तव्यः । शाकप्रियः पार्थिवः । शाकपार्थिवः । देवब्राह्मणः ।

No. 1008.—THE ELISION OF THE SECOND MEMBER IN the compounds ŚĀKAPĀRTHIVA, &c. should be stated. Thus the word *priya* “beloved” is elided in the example *śākapārthiva* “the king of the era”—i. e. the king *beloved* by (the people of) his era, *devabrāhmaṇa* “a Brāhman beloved by the gods

नञ् । २ । २ । ६ ।

नञ् सुप् प्राग्वत् ।

No. 1009.—The indeclinable privative NAN, as before [i. e. as directed in the foregoing rules—combines] with what ends with a case-affix.

नलोपो नञः । ६ । ३ । १३ ।

नञो नस्य लोप उत्तरपदे । अब्राह्मणः ।

No. 1010.—There is ELISION OF the N OF NAN (No. 1009), when a word follows in composition with it. Thus *abrāhmaṇa* “who is not a Brāhman”—(though a man)

तस्मान्नुडचि । ६ । ३ । १४ ।

लुप्तनकारान्नञ उत्तरपदस्यान्नादेर्नुट् । अनश्वः । नैकधेत्यादौ तु नशब्देन सह सुप् सुपेति समासः ।

No. 1011.—Let **NUṬ** be the augment OF a word beginning with A VOWEL that comes, in composition, AFTER THAT *nan* (No. 1010) of which the *n* has been elided. Thus *anaśwa* “(an animal) which is not a horse.” But in such an expression as *naikadhā* “not at one time,” there is composition with the word *na* [i. e. *nan* with its indicatory final dropped] in accordance with No. 964 [‘indeclinables’ being regarded as if they had case-affixes, though these have been elided—see Nos. 403 and 210].

कुगतिप्रादयः । २ । २ । १८ ।

एते समर्थनं नित्यं समस्यन्ते । कुत्सितः पुरुषः । कुपुरुषः ।

No. 1012.—The word **KU** (No. 399), those called **GATI** (Nos. 222 and 1013), and **PRA**, &c. (No. 48), are invariably compounded with that with which they are connected in sense. Thus *kupurusha* a “paltry man.”

ऊर्यादिच्चिडाचश्च । १ । ४ । ६१ ।

ऊर्यादयश्च्यन्ता डाजन्ताश्च क्रियायोगे गतिसंज्ञाः स्युः । ऊरीकृत्य । शुक्लीकृत्य । पटपटाकृत्य । सुपुरुषः ।

No. 1013.—AND let the words **ŪRĪ** (No. 399) “assent,” AND THE LIKE, AND those that end with **CHWI** (No. 1332), AND those that end with **DĀCH** (No. 1338), when in composition with a verb, be called *gati* (No. 222). Thus (No. 1012) *ūrīkritya* (No. 936) “having promised,” *śuklīkritya* “having made white,” *paṭapaṭākritya* “having made a clattering,” *supurusha* (No. 1012 and 48) “a good man.”

प्रादयो गतादर्थे प्रथमया । प्रगत आचार्यः । प्राचार्यः ।

No. 1014.—“The words **PRA**, &c. (No. 48), WHEN THE SENSE IS that of GONE OR THE LIKE, combine WITH what ends with THE 1ST case-affix.” Thus *prāchārya* “a hereditary teacher” (like *Vaśiṣṭha* in the family of *Rāma*).

अत्यादयः कान्तादर्थे द्वितीयया । अतिक्रान्तो भालामिति विग्रहे ।

No. 1015.—“The words **ATI**, &c. (No. 48), WHEN THE THING DENOTED is GONE BEYOND or the like, combine WITH what ends with THE 2ND case-affix.” Thus we may have, as the analysis of a compound *ctikrānto mālām* “which has surpassed the necklace:”—[but, in regard to the compound, some further considerations are necessary].

एकविभक्ति चापूर्वनिपाते । १ । २ । ४४ ।

• विग्रहे यद्वियतविभक्तिक तदुपसर्जनं न तु तस्य पूर्वनिपातः ।

No. 1016.—AND that which, in the analytical statement of the sense of a compound, has ONE fixed CASE [whilst the word with it is compounded may vary its case] is called *upasarjana* (No. 968), BUT DOES NOT (necessarily) STAND FIRST (No. 969) [This furnishes occasion for next rule].

गोस्त्रियोरुपसर्जनस्य । १ । २ । ४८ ।

उपसर्जनं यो गोशब्दः स्त्रीप्रत्ययान्तं च तदन्तस्य प्रातिपदिकस्य ह्रस्वः ।
अतिमालः ।

No. 1017.—Let a short vowel be the substitute OF a crude word (No. 135) which ends with the word GO “a cow,” AND of that which ends with what has as its termination A FEMININE affix (No. 1341), WHEN regarded as AN UPASARJANA (No. 1016). Thus [the example under No. 1015 becomes] **atimāla* “exceeding the necklace (in beauty).”

अवादयः कृष्टाद्यर्थे तृतीयया । अवाकृष्टः कोकिलया । अंत्रकोकिलः ।

No. 1018.—“The words AVA, &c. (No. 48), WHEN THE THING DENOTED is CRIED OUT &c., are compounded WITH what ends with THE 3RD case-affix.” Thus *avakokila* “what is announced by the cuckoo.”—(e. g. the spring).

पर्यादयो ग्लानाद्यर्थे चतुर्थ्या । परिग्लानोऽध्ययनाय पर्याध्ययनः ।

No. 1019.—“The words PARI, &c. (No. 48), WHEN THAT DENOTED IS WEARY, &c., are compounded WITH what ends with THE 4TH case-affix.” Thus *pariyadhyayana* “weary of study.”

निरादयः क्रान्ताद्यर्थे पञ्चम्या । निष्क्रान्तः कौशाम्ब्या निष्कौशाम्बिः ।

No. 1020.—The words NIR, &c. (No. 48), WHEN THE THING DENOTED IS GONE BEYOND, &c., are compounded WITH what ends with THE 5TH case-affix. Thus *nishkaśāmbī* “who has gone beyond Kausāmbī.”

तत्रोपपदं सप्तमीस्थम् । ३ । १ । ६२ ।

सप्तम्यन्ते पदे कर्मणीत्यादौ वाच्यत्वेन स्थितं यत् कुम्भादि तद्वाचकं पदमुपपदं स्यात् ।

No. 1021.—HERE [i. é. in the division of the Grammar referring to verbal roots] let the word, such as “*pot*” or the like, denoting that which, in virtue of its being a significate, is IMPLIED in a term exhibited IN THE 7TH case, such as *karmanī* (No. 841), be called UPAPADA (No. 1022).

उपपदमतिङ् । २ । २ । १६ ।

उपपदं समर्थेन नित्यं समस्यतेऽतिङन्तश्च समासः । कुम्भं करोतीति कुम्भकारः । अतिङ् किम् । मा भवान् भूत् । माङि लुङिति सप्तमीनिर्देशान् माहुपपदम् । गतिकारकोपपदानां छद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः । व्याघ्री । अश्वक्रीती । कच्छपी । इत्यादि ।

No. 1022.—AN UPAPADA (No. 1021) is always compounded with that with which it is in construction—and the compound does NOT end IN A TENSE-AFFIX. Thus *kumbhakāra* (No. 841), “one who makes pots.” Why do we say “not in a tense-affix?” Witness *mā bhavān bhūt* “let not your Honour become”—where *mān* as having been exhibited, in No. 469, in 7th case, takes the name of *upapada* [but is not compounded with *bhūt*].

The compounding of a *gati* (No. 222) or a *kāraka* (No. 945), or an *upapada* (No. 1021) with what ends with a *kṛit*-affix is declared to be effected before the case-affixes present themselves. Thus we have *vyāghrī* “a tigress,” *aswakṛitī* “a female (e. g. cow or the like) bought in exchange for a horse,” *kachchhapī* “a she-tortoise.” [The word *vyāghrī* is said to be derived from the root *ghrā* “to smell,” with the *gati*-prefixes *vi* and *ā*, because the animal “goes smelling about.” By Nos. 839 and 524, short *a* is found in the room of the long *ā*. Then, if the *vi + ā + ghrā* were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No. 1341 instead of No. 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus. And so of the other examples].

तत्पुरुषस्याङ्गुलेः संख्याव्ययादेः । ५ । ४ । ८६ ।

संख्याव्ययादेरङ्गुल्यन्तस्य तत्पुरुषस्य समासान्तोऽङ् स्यात् । द्वे अङ्गुली प्रमाणमस्य द्वाङ्गुलम् । तिर्गतमङ्गुलिभ्यो निरङ्गुलम् ।

No. 1023.—Let the affix *ach* be the final OF the TATPURUSHA compound WHICH BEGINS WITH A NUMERAL OR AN INDECLINABLE AND ENDS WITH AṄGULI “an inch.” Thus *divyaṅgula* (No. 260) “of the measure of two inches,” *niraṅgula* “exceeding in measure the breadth of the fingers (of a hand).”

अहःसर्वेकदेशसंख्यातपुण्या रात्रेः । ५ । ४ । ८९ ।

इभ्यो रात्रेर्च् स्यात् । चात् संख्याख्यादेः । अहर्पहणं द्वन्द्वार्थम् ।

No. 1024.—AND let the affix *ach* come AFTER the word RĀTRI “night,” when it comes AFTER AHAN “a day,” SARVA “all,” WHAT SIGNIFIES A PORTION, AND SAṆKHYĀTA “numbered,” AND PUṆYA “holy.” By the “and” is meant that this is to hold also when the compound begins with a numeral or an indeclinable.”

The word *ahan* “a day” is taken, in this aphorism, with a view to its entering into a *Dwandwa* compound—(No. 1054).

रात्राह्नाहाः पुंसि । २ । ४ । २६ ।

एतदन्तो द्वन्द्वतत्पुरुषौ पुंस्थेव । अहश्च रात्रिश्चाहोरात्रः । सर्वरात्रः ।

संख्यातरात्रः ।

No. 1025.—*Dwandwa* (No. 1054) and *Tatpurusha* compounds ending in RĀTRA (i. e. *rātri* + *ach*—see No. 1024), AND AHNA (V. 4. 88.) AND AHA (Nos. 1027 and 979), appear IN THE MASCULINE only. Thus *ahorātrah* (No. 395, in spite of No. 129, taking effect as directed by Kātyāyana) “day and night,” *sarvarātrah* “the whole night,” *saṅkhyātarātrah* “a night numbered (as the 1st, 2nd, 13th, &c.).”

संख्यापूर्वं रात्रं स्त्रीबम् । द्विरात्रम् । त्रिरात्रम् ।

No. 1026.—“The word RĀTRA ‘night,’ (No. 1025) PRECEDED in composition BY A NUMERAL, is NEUTER.” Thus *dwirātram* “a space of two nights,” *trirātram* “a space of three nights.”

राजाहःसखिभ्यष्टच् । ५ । ४ । ९१ ।

एतदन्तात् तत्पुरुषाट् । परमराजः ।

No. 1027.—The *taddhita*-affix TACH comes AFTER a *Tatpurusha* compound (No. 982) that ends with the word RĀJAN “a king,” AHAN “a day,” OR SAKHI “a friend.” Thus *paramarājah* “a supreme king.”

No. 1035.—[A collection of] MORE words THAN ONE, in the nominative, employed TO DENOTE THE SAME THING AS ANOTHER WORD is optionally compounded:—this is a *Bahuvrīhi* compound (No. 1034).

सप्तमीविशेषणो बहुव्रीहो । २ । २ । ३५ ।

सप्तम्यन्त विशेषणं च बहुव्रीहौ पूर्वं स्यात् । कण्ठकालः । अत एव ज्ञापकादुपधिकरणपदो बहुव्रीहिः ।

No. 1036.—A word in THE 7TH CASE, AND AN EPITHET shall stand first in a *BAHUVRĪHI* compound. Thus *kanṭhekāla* “who is black in the throat—(Śiva).” [Had the noun not been in the 7th case, the epithet must have come first—thus *kālakantha* “black-throated ”]. From this we learn that a *Bahuvrīhi* compound may consist of words in different cases—[though No. 1035 speaks of them as being all alike in the nominative].

हलदन्तात् सप्तम्याः संज्ञायाम् । ६ । ३ । ६ ।

हलन्ताददन्ताच्च सप्तम्या अलुक् । त्वचिसारः । प्राप्तमुदकं यं प्राप्तोदको यामः । ऊठरयोऽनङ्गान् । उपहृतपशू रुद्रः । उद्धृतौदना स्थाली । पीताम्बरो हरिः । वीरपुरुषको यामः ।

No. 1037.—There is not elision OF THE 7TH case-affix AFTER what ends in a CONSONANT OR SHORT A, WHEN the sense is that of AN APPELLATIVE. Thus *twachisāra* “a bambu” (the pith, or strength, of which is in its cuticle).

[Other examples of *Bahuvrīhi* compounds are] *prāptodako grāmah* “a village at which the water has come,” *ūḍharatho, naḍvān* “an ox by which the car is borne,” *upahrītapuśū rudrah* (No. 131) “Rudra, to whom cattle are offered (by being turned loose),” *uddhṛitaudaṅga sthālī* “a pot from which the boiled rice has been taken out,” *pītāmbaro hariḥ* “Hari, whose garments are yellow,” *virapurushako grāmah* “a village the men of which are heroes.”

प्रादिभ्यो धातुस्य वाच्यो वा चोत्तरपदलोपः । प्रपतितपर्जः । प्रमर्षः ।

No. 1038.—“The OPTIONAL compounding OF WHAT ARISES FROM A VERBAL ROOT coming AFTER PRA &C. (No. 48), SHOULD BE STATED AND THE ELISION OF THE TERM SUBSEQUENT (—here subsequent to the prefix).” Thus *praparṇah* “(a tree) of which the leaves are all fallen”—[the word *patita* being omitted in the compound.

नञोऽस्यर्थानां वाच्यो वा चोत्तरपदलोपः । अविद्यमानपुत्रोऽपुत्रः ।

No. 1039.—“The compounding OF words SIGNIFYING ‘WHAT EXISTS, coming AFTER the negative *NAÑ* (No. 1010), SHOULD BE STATED, AND THE OPTION ELISION OF THE SECOND OF THE TERMS.” Thus *avidyamāna-putra* or *aputra* “of whom there exists not a child”—(i. e. childless).

स्त्रियाः पुंवद्भाषितपुंस्कादनूङ् समानाधिकरणे
स्त्रियामपूरणीप्रियादिषु । ६ । ३ । ३४ ।

उक्तपुंस्कादनूङ् उक्तेऽभावो यत्र तथाभूतस्य स्त्रीवाचकशब्दस्य पुंवाचक-
स्यैव रूपं समानाधिकरणे न तु पूरण्यां प्रियादौ च । गोस्त्रियोरिति ह्रस्वः ।
चित्रगुः । रूपवद्भाष्यः । अनूङ् किम् । वामोरुभाष्यः ।

No. 1040.—WHEN THERE IS NOT *ÚÑ* AFTER WHAT is employed in SPEAKING OF what is MASCULINE,—i. e. where there is the absence of the feminine affix *ún*—(see No. 1376 (the form OF such a FEMININE word becomes LIKE the MASCULINE, WHEN a FEMININE word IN THE SAME CASE FOLLOWS (in the compound)—but NOT IF this (word that follows) is an ORDINAL, OR is the word *PRIYA* “beloved” &c.

[Thus—when we mean to speak of a man as having “a brindled cow,”—the two words *chitrá gauh* being converted into an epithet], *gau* becomes short, by No. 1017, [and then, by the present rule, the *chitrá*, which is “followed by a feminine word in the same case”—viz. by *gauh*—], becomes “like the masculine”—i. e. becomes *chitra*—so that we have] *chitraguh* “(a man who has a brindled cow.” In like manner [from *rúpavati bháryá* “a handsome wife”] *rúpavadbháryah* “who has a handsome wife.” Why do we say “when there is not *ún*?” Witness *vámorúbháryah* “one who has a wife with handsome thighs” [where the feminine affix *ún*—No. 1380—by which the final of the word *uru* “a thigh” was lengthened, remains].

अप् पूरणीप्रमाणयोः । ५ । ४ । ११६ ।

पूरणार्थप्रत्ययान्तं यत् स्त्रीलिङ्गं तदन्तात् प्रमायन्ताच्च बहुव्रीहेर्य स्यात् ।
कल्याणी पञ्चमी यासां राज्ञीणां ताः कल्याणीपञ्चमा राज्ञयः । स्त्री प्रमाणी
यस्य सोमनाः । अप्रियादिषु किम् । कल्याणीप्रियः । इत्यादि ।

No. 1041.—WHEN a feminine word ends with an affix giving the sense of AN ORDINAL, let the affix *AP* be AFTER the *Bahuvrīhi* com-

pound (No. 1034) which ends therewith or with the word PRAMĀṆĪ "a witness." Thus *kalyāṇīpañchamā ratrayah* "nights, the fifth of which is auspicious," *stripramāṇah* "having a woman for witness or authority"—(a suit &c.) Why do we say (in No. 1040) "not if this is the word *priya*, &c."? Witness *kalyāṇīpriyah* "whose beloved is an honourable woman,"—and so on.

बहुव्रीहौ सकथ्यक्ष्णोः स्वाङ्गात् षच् । ५ । ४ ।

११३ ।

स्वाङ्गवाचिसकथ्यत्यन्ताद्बहुव्रीहेः षच् । दीर्घसक्यः । जलजाती । स्वाङ्गात् किम् । दीर्घसक्यि शकटम् । स्थूलात्ता वेणुयष्टिः । अत्तोऽर्शनादिति वक्ष्यमाणोऽच् ।

No. 1042.—Let the affix SHACH come AFTER the words SAKTHI "the thigh" AND AKSHI "the eye" final IN A BAHUVRĪHI compound and denoting A PART OF THE BODY. Thus *dīrghasakthah* "whose thighs are long," *jalajākshī* (No. 1348) "lotus-eyed." Why do we say "denoting a part of the body"? Witness *dīrghasakthī śakṭam* "a cart with long shafts," *sthūldakshī venuṣaṣṭīh* "a bambu-staff with large eyes"—[meaning the marks at the joints left on removing the twigs that grew there]. In this last example, as will be stated in No. 1064, the affix is *ach*.

त्रिभ्यां ष मूर्ध्नः । ५ । ४ । ११५ ।

द्विमूर्धः । त्रिमूर्धः ।

No. 1043.—Let the affix SHA be placed AFTER the word MŪRDHAN "the head" coming AFTER DWI "two" OR TRI "three." Thus *divimūdhah* (No. 979) "who has two heads," *trimūrdhah* "who has three heads."

अन्तर्बहिर्भ्यां च लोमः । ५ । ४ । ११७ ।

अप् स्यात् । अन्तर्लोमः । बहिर्लोमः ।

No. 1044.—AND let the affix *ap* be placed AFTER the word LOMAN "hair" coming AFTER the word ANTAR "within" OR VAHIS "without." Thus *antarlomah* "that (as a fur garment) of which the hair is inside" *vahirlomah* "that of which the hair is outside."

पादस्य लोपोऽहस्त्यादिभ्यः । ५ । ४ । १३८ ।

हस्त्यादिर्वर्जितादुपमानात् परस्य पादस्य लोपः । व्याघ्रस्येव पादावस्य व्याघ्रपात् । ऋहस्त्यादिभ्यः किम् । हस्तिपादः । कुशूलपादः ।

No. 1045.—There is ELISION OF (the last letter) of the word *PADA* "a foot," employed as an object of comparison, but NOT AFTER the words *HASTIN* "an elephant," &c. Thus *vyághrapát* "whose feet are like those of a tiger." Why do we say "not after *hastin* &c.?" Witness *hastipádah* "whose feet are like those of an elephant," *kusūlapádah* "whose feet are like large grain jars."

संख्यासुपूर्वस्य । ५ । ४ । १४० ।

लोपः स्यात् । द्विपात् । सुपात् ।

No. 1046.—Let there be elision OF it (i. e. of the final of *páda* "a foot"—(No. 1045) PRECEDED BY A NUMERAL AND by *SU*. Thus *dwipát* "whose feet are two" —(i. e. a biped), *supát* "whose feet are good."

उद्विभ्यां काकुदस्य । ५ । ४ । १४८ ।

लोपः स्यात् । उत्काकुत् । विक्राकुत् ।

No. 1047.—Let there be elision (of the final) OF *KÁKUDA* "the palate" AFTER *UT* AND *VI*. Thus *utkákuḍ* "who has a high palate," *vikákuḍ* "who has a wrongly formed palate."

पूर्णाभिभाषा । ५ । ४ । १४९ ।

पूर्णकाकुत् । पूर्णकाकुदः ।

No. 1048.—AFTER the word *PÚRNA* (the elision of the final of *kákuda*—No. 1047 takes place) OPTIONALLY. Thus *purnakákud* or *purnakákudah* "whose palate is complete."

सुहृद् हृद् मित्रमित्रयोः । ५ । ४ । १५० ।

सुहृन्मित्रम् । दुर्हृदमित्रः ।

No. 1049.—The forms *SUHRID* AND *DURHRID*, WITH THE SENSE OF FRIEND AND FOE [are the only forms admissible, whether you suppose them to be compounds of *hrid* or of *hridaya* "the heart"]. Thus *suhrid* "whose heart is well-affected," *durhrid* "whose heart is ill-affected."

उरःप्रभृतिभ्यः कप् । ५ । ४ । १५१ ।

No. 1050.—AFTER the word URAS "the breast," &c. [when final in a compound], let there be the affix KAP.

कस्कादिषु च । ८ । ३ । ४८ ।

हृदि उरस्य विसर्गस्य बोऽन्यस्य तु सः । इति सः । व्यूढोरस्कः ।
प्रियसर्पिष्कः ।

No. 1051.—AND IN the words KASKA "who? who? &c." SH is the substitute of *visarga* coming after an *in*—but of another (i. e. of *visarga* coming not after an *in*) there is s. Thus *vyūḍhoraskah* "whose chest is broad," *priyasarpisṣkah* "to whom clarified butter is pleasant."

निष्ठ । २ । २ । ३६ ।

निष्ठान्तं बहुव्रीहौ पूर्व स्यात् । युक्तयोगः ।

No. 1052.—What ends with A NISHTHÁ (No. 866) shall stand first in a *Bahuvrihi* compound. Thus *yuktayoga* "who is devoted to devotion."

शेषाद्विभाषा । ५ । ४ । १५४ ।

अनुक्तसमासान्ताद्बहुव्रीहेः कव्या । महायशस्कः । महायशः ।

इति बहुव्रीहिः ।

No. 1053.—The affix *kap* is OPTIONALLY placed AFTER THE REMAINDER—i. e. after any *Bahuvrihi* compound in respect of which no other affix is enjoined as the final of the compound. Thus *mahá-yasaskah* or *maháyasas* "whose renown is great."

So much for the *Bahuvrihi* Compounds.

द्वन्द्वः ।

OF THE DWANDWA OR AGGREGATIVE COMPOUND

चार्थे द्वन्द्वः । २ । २ । २६ ।

अनेकं सुखन्तं चार्थे वर्तमानं वा समस्यते स द्वन्द्वः । समुच्चयान्वाचयेत्-
रेतरये गममाहाराश्चार्थाः । तत्रेश्वरं गहं च भजस्वेति परस्परनिरपेक्षस्यानेक-

स्यैकस्मिन्नन्वयः समुच्चयः । भिन्नमट गां चानयेत्यन्यतरस्यानुवर्तकत्वेनान्व-
योऽप्याद्ययः । अनयोरसामर्थ्यात् समासो न । ध्वजवद्विदौ द्विन्धीति मिलिता-
नामन्वयः तत्रैतरेतयोः । संज्ञापरिभाषमिति समूहः समाहारः ।

* No. 1054.—When a set of several words ending with case-affixes stands in a relation expressible by “AND,” the set is optionally made into a compound :—this is called DWANDWA “doubling” or “coupling.” The meanings that may be indicated by “and” are “community of reference,” “collateralness of reference,” “mutual conjunction,” and “lumping.” For example—*īśvarān gurūn cha bhajaswa* “reverence God and thy teacher”—here the dependence, on one (and the same verb), of the mutually unrelated set of more than one, is what we call “community of reference.” In the example *bhikshāmata gān chānaya* “go for alms and bring the cow,” the relation founded on the one or the other’s being concerned in a col- lateral action—is what we call “collateralness of reference.” In these two cases composition does not take place, because the words are not directly related to one another—(No. 962). In the example *dhava- khadīrau chhindhi* “cleave (alike) the Mimosa and the Grislea”—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call “mutual conjunction.” “Lump- ing” is aggregation (into a neuter singular word)—as in the example *sanjñāparibhāṣam* “an appellative and a maxim of interpretation.”

राजदन्तादिषु परम् । २ । २ । ३१ ।

एषु पूर्वप्रयोगार्हे परं स्यात् । दन्तानां राज्ञा राजदन्तः ।

No. 1055.—IN the words RÁJADANTA AND THE LIKE, let that be put LAST which is (according to No 969) proper to be placed first. Thus *rājadantah* “a chief of teeth” (i. e. an eye-tooth).

धर्मोदित्वनियमः । अर्थधर्मौ । धर्मार्थौ । इत्यादि ।

No. 1056.—“In regard to the words DHARMA AND THE LIKE, there is NO fixed RULE” Thus *arthadharmau* or *dhurmārthau* “wealth and virtue” or “virtue and wealth,” &c.

द्वन्द्वे चि । २ । २ । ३२ ।

पूर्वं स्यात् । हरिहरौ ।

No 1057.—IN A DWANDWA compound, let a word called CH (No. 190) stand first. Thus *hariharau* “Hari and Hara.”

अजाद्यदन्तः । २ । २ । ३३ ।

ईशकृष्णौ ।

No. 1058.—[And likewise—see No. 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORT A. Thus *śakṛiṣṇau* “the Lord and Kṛiṣṇa.”

अल्पाक्षतरम् । २ । २ । ३४ ।

शिवकेशवौ ।

No. 1059.—[And likewise—] see No. 1057—THAT WHICH HAS FEWER VOWELS. Thus *śivakeśavau* “Śiva and Keśava.”

पिता मात्रा । १ । २ । १० ।

मात्रा सहोक्तौ पिता वा शिष्यते । पितरौ । मातापितरौ ।

No. 1060.—The word *PITṚI* “father,” when spoken of ALONG WITH *MĀTRĪ* “mother,” is optionally left alone. Thus *pitarau* or *mātāpitarau* “one’s parents.”

पङ्कश्व प्राणितूयसेनाङ्गनाम् । २ । ४ । २ ।

**एषां द्वन्द्व एकवत् । पाणिपादम् । मार्दङ्गिकपाणविकम् । रथिकाश्वा-
रोहम् ।**

No. 1061.—AND A DWANDWA compound OF words signifying members of LIVING BEINGS, AND PLAYERS (or singers or dancers), AND component PARTS OF AN ARMY, shall be singular. Thus *pāṇipādam* “the hand and foot,” *mārdaṅgikapāṇavikam* “players on the *mri-daṅga* and *paṇava* (kinds of drums),” *rathikāśvāroham* “the chariots and the cavalry.”

द्वन्द्वान्द्वद्वहान्तात् समाहारे । ५ । ४ । १०६ ।

**चवर्गान्ताद्वषहान्ताच्च द्वन्द्वाट् स्यात् समाहारे । वाक्त्वचम् । त्वक्-
चकम् । शमीदृषदम् । वाक्त्वचम् । छत्रोपानहम् । समाहारे किम् । प्रावृट्-
वरदो ।**

इति द्वन्द्वः

No 1062.—AND AFTER A DWANDWA compound, ENDING IN A PALATAL, or D, or SH, OR H, let there be the affix *tach*, WHEN the com-

pound is a neuter AGGREGATE. Thus *váktwacham* "the organs of speech and of touch," *twaksrajam* "the skin and a chaplet," *śamī-drishadām* "Acacia-suma and a stone," *váktwisham* "eloquence and splendour," *chhatropínaham* "umbrella and shoes." Why do we say "then the compound is a neuter aggregate?" Witness *právrít-śaradau* "the rains and the cold weather."

So much for the *Dwandwa* Compounds.

समासान्ताः ।

OF THE AFFIXES WHICH COME AT THE END OF COMPOUNDS.

ऋक्पूरब्धूःपथामानक्षे । ५ । ४ । ७४ ।

ऋगाद्यन्तस्य समासस्य अप्रत्ययोऽन्तावयवः । अक्षे या धूसदन्तस्य न । अर्धर्चः । विष्णुपुरम् । विमलापं सरः । राजधुरा । अक्षे तु । अक्षधूः । दृढधूरतः । सखिपथः । रम्यपथो देशः ।

No. 1063.—The affix *a* is the end-portion of a compound which ends with *RICH* "a verse (of Scripture)," *PUR* "a city," *AP* "water," *DHUR* "a burthen," *PATHIN* "a road"—but not of that which ends with *dhur* when relating to *AKSHA* "an axle-tree." Thus *ardharcha* "half a verse (of Scripture)," *vishṇupura* "the city of Vishṇu," *vimalāpaṇ sarah* "a lake the water of which is pure," *rājadhurá* (No 1341) "the king's load (of government),"—but, when relating to *aksha*,—*akshadhūh* "the shafts attached to the axle-tree," *drīḍha-dhūrakshah* "an axle the shafts attached to which are strong." Then, again, *sakhipathah* "the road of a friend," *ramyapatho deśah*, "a place the road of which is pleasant."

अक्षोऽदर्शनात् । ५ । ४ । ७६ ।

अक्षतुःपर्यायादक्षोऽच् स्यात् । गवामक्षीव गवाक्षः ।

No. 1064.—Let the affix *ach* come [in a compound] AFTER the word *AKSHI*, when it is NOT a synonyme of THE ORGAN OF VISION, Thus *gavāksha* "a bull's eye (a small window, so called)."

उपसर्गादध्वनः । ५ । ४ । ८५ ।

प्रगतोऽध्वानं प्राध्वो रथः ।

No. 1065.—[Let the affix *ach* come, in a compound] AFTER ADHWAN “a road,” coming AFTER AN UPASARGA (No. 48). Thus *prādhwo rathah* “a carriage that has got upon the road.”

न पूजनात् । ५ । ४ । ६६ ।

पूजनार्थोत् परेभ्यः समासान्ता न स्युः । सुराज्ञा । अतिराज्ञा ।

इति समासान्ताः ।

No. 1066.—[The *taddhita* affixes—see No. 1027, &c.—] which come at the end of compounds, shall NOT come after words coming AFTER what is intended for PRAISE. Thus (in spite of No. 1027) *surājan* “a good king,” *atirājan* “a pre-eminent king.”

So much for the affixes which come at the end of Compounds.

तद्धिताः ।

OF WORDS ENDING WITH TADDHITA AFFIXES.

तन्मथोनां प्रथमाद्वा । ४ । १ । ८२ ।

इदमधिक्रियते । प्राग्दिश इति यावत् ।

No. 1067.—(The *taddhita* affixes) ON THE ALTERNATIVE (of their being employed at all), come AFTER the word that is signified by THE FIRST OF THE WORDS IN CONSTRUCTION (in an aphorism). This applies to all the aphorisms as far as No. 1284.

[N. B.—Primitive nouns having been formed from verbs by adding the *krit* affixes—No. 816—, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. The affixes forming these derivative nouns are called *tad-dhita* because the nouns denote something ‘relating or belonging to that’ which is primitive.]

अश्वपत्यादिभ्यश्च । ४ । १ । ८४ ।

एभ्योऽण् स्यात् प्राग्दीव्यतीयेष्वर्चेषु ।

No. 1068.—AND let the affix *an*, in the senses of the various affixes occurring antecedently (in the order of the *Aṣṭādhyāyī*) to No. 1203 come AFTER these—viz., AŚWAPATĪ “a lord of horses,” &c.

तद्धितेष्वचामादेः । ७ । २ । ११७ ।

जिति णिति च तद्धिते परेऽचामादेरचो वृद्धिः स्यात् । अश्वपतेरपत्यादि
आश्वपतम् । गाणपतम् ।

No. 1069.—WHEN A TADDHITA affix FOLLOWS, with an indicatory *ñ* or *ṇ*, let there be *vriddhi* in the room OF THE FIRST vowel AMONG THE VOWELS. Thus, to denote the offspring, &c. of (one of the kings styled) *Aśwapati*, we may have *śśwapata* (No. 1068). So again, *gāṇapata* “the offspring, &c., of *Gaṇapati* (i. e. of *Ganeśu*).

दित्यदित्या-त्यपत्युत्तरपदायस्यः । ४ । १ । ८५ ।

प्राग्दीव्यतीयेष्वर्धे । दितेरपत्यं दैत्यः । अदितेरादित्यस्य वा आदित्यः ।
प्राजापत्यः ।

No. 1070.—Let the affix *NYA*, in the senses of the various affixes occurring antecedently to No. 1203, come AFTER the proper names *DITI*, *ADITI*, AND *ĀDITYA* “the sun,” AND THAT WHICH HAS the word *PATI* AS ITS FINAL MEMBER. Thus *daitya* “a descendant of *Diti*,” *āditya* “a descendant of *Aditi*,” or “(a descendant) of the sun,” *prājāpatya* “a descendant of *Prajāpati*.”

देवाद्यज्जो । दैव्यम् । दैवम् ।

No. 1071.—“AFTER *DEVA* “a god,” let there be the affixes *YAN* AND *AN*.” Thus *daivya* or *daiva* “divine.”

बहिषष्टिलोपो यञ् च । बाह्यः । ईकञ् च ।

No. 1072.—“Let there be ELISION OF the *ṬI* (No. 52) OF *VAHI* “out,” AND let there be the affix *YAN*.” Thus *vāhya* “external.” And the affix *īkak* may be employed (which gives occasion to the rule following).

किति च । ७ । २ । ११८ ।

अचामादेरचो वृद्धिः स्यात् । बाह्यीकः ।

No. 1073.—AND WHEN IT (the *taddhita* affix) HAS AN INDICATORY *K*, let there be *vriddhi* in the room of the first vowel of the vowels (in the word). Thus *vāhika* “external.”

गौरजादिप्रसङ्गे यत् । गौरपत्यादि नव्यम् ।

No. 1074.—“WHEN an affix BEGINNING WITH A VOWEL PRESENTS ITSELF AFTER the word *GO* “a cow,” let the affix *YAT* (be substituted

for it).” Thus “what is descended (or procured, &c.) from a cow” is expressed by *gavya* (No. 31).

उत्सादिभ्योऽञ् । ४ । १ । ८६ ।

चौत्सः । इत्यपत्यादिविकारान्ताः प्रत्ययाः ।

No. 1075.—Let the affix **AN** come AFTER **UTSA**, &c. Thus *autsa* “a descendant of Utsa.”

So much for the affixes that convey the senses beginning with “posterity” (No. 1077) and ending with “change” (No. 1195).

स्त्रींश्चाभ्यां नञ्त्तौ भवनात् । ४ । १ । ८७ ।

धान्याना भवनदत्यतः प्रागर्घ्येष्वाभ्यामेतौ स्तः । स्त्रैणः । पौंसः ।

No. 1076.—In the senses specified in the aphorisms reckoning from this one AS FAR AS No. 1249, the two **NAÑ** AND **SNAN** come AFTER these two words **STRĪ** “a female” AND **PUÑS** “a male.” Thus *strainā* “female,” *pauñsna* “male.”

तस्यापत्यम् । ४ । १ । ८८ ।

वाङ्मन्तात् कृतसंधेः समर्थादपत्येऽर्घ्ये उक्ता वा स्यात्तत् प्रत्यया वा स्युः ।

No. 1077.—Let the affixes already mentioned, or to be mentioned, come optionally, in the sense of **THE OFFSPRING THEREOF**, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto.

[*N. B.*—Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No. 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter.]

ओर्गुणाः । ६ । ४ । १४६ ।

उवर्णान्तस्य भस्य गुणस्तद्धिते । उपगोरपत्यमौपगवः । आश्वपतः । दैत्यः । चौत्सः । स्त्रैणः । पौंसः ।

No. 1078.—Let **GUṆA** be in the room OF a *bha* (No. 185) ending in **U** OR **Ú**, when a *taddhita* affix follows. Thus *aupagava* (No. 1069) “a descendant of Upagu,” [and then, as examples of No. 1077] *ásvapata* “a descendant of an *Aśwapati*,” *daitya* “a descendant of Diti,

autsa "a descendant of *Utsa*," **straina* "produced from a woman," *pauisna*, "produced by a man."

अपत्यं पौत्रप्रभृति गोत्रम् । ४ । १ । १६२ ।

अपत्यत्वेन विवक्षितं पौत्रादि गोत्रसंज्ञं स्यात् ।

No. 1079.—Let what is spoken of as POSTERITY, BEGINNING WITH GRANDSONs, be called GOTRA.

एको गोत्रे । ४ । १ । ६३ ।

प्रत्ययः स्यात् । उपगोत्रापापत्यमौपगवः ।

No. 1080.—WHEN DESCENDANTS, BEGINNING WITH THE GRANDSON (No. 1079), are spoken of, let there be but ONE affix. Thus *aupagara* "a descendant such as a grandson or still lower descendant of Upagn"—[the word being the same as that—No. 1078—which denotes "a son of Upagu"].

गर्गादिभ्यो यञ् । ४ । १ । १०५ ।

गोत्रापत्ये । गर्गस्य गोत्रापत्यं गार्ग्यः । वात्स्यः ।

No. 1081.—Let YAN be the affix AFTER GARGA AND THE LIKE, when the sense is that of a descendant not nearer than a grandson (No. 1079) Thus *gárgyá* "a grandson, or still lower descendant of Garga," *vatsya* "a descendant of Vatsa."

यञ्जोश्च । २ । ४ । ६४ ।

गोत्रे यद्व्यञ्जन्तमञ्जन्तं च तद्व्ययवयोरेत्योर्लुक् तत्कृते बहुत्वे न तु स्त्रियाम् । गर्गाः । वात्साः ।

No. 1082.—AND there is elision OF these two, YAN (No. 1081) AND AN (No. 1075), being parts of what, ending with *yan* or *an* has the sense of a descendant not nearer than a grandson (No. 1079), when the word [of itself, and not as part of a compound epithet dependent on another word] takes the plural,—but not in the feminine. Thus *gargáh* "the male descendants of Garga," *vatsáh* "the male descendants of Vatsa."

जीवति तु वंश्ये युवा । ४ । १ । १६३ ।

वंश्ये पित्रादौ जीवति पौत्रादेर्यदपत्यं चतुर्थेति तद्व्ययसंज्ञमेव स्यात् ।

1083—BUT WHEN ONE IN A LINE of descent, beginning with a father (and reckoning upwards), IS ALIVE, let the descendant of a grand son or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called YUVAN [—and not *gotra* No. 1079].

गोत्राद्यून्यस्त्रियाम् । ४ । १ । ६४ ।

यून्यपत्ये गोत्रप्रत्ययान्तादेव प्रत्ययः स्यात् स्त्रियां तु न युवसंज्ञा ।

No. 1084.—WHEN a descendant of the description denoted by YUVAN (No. 1083) is spoken of, let the affix be attached only AFTER what already ends with an affix marking a DESCENDANT AS LOW AT LEAST AS A GRANDSON :—but, IN THE FEMININE, the word is NOT termed *yuvan*, [nor treated accordingly].

यज्जोश्च । ४ । १ । १०१ ।

गोत्रे यो यज्जो तदन्तात् फक् ।

No. 1085.—AND let *phak* come AFTER what ends with YAN AND IN, signifying a descendant (No. 1075) at least as low as a grandson, [when a further descendant of the description mentioned in No. 1083, is to be denoted].

आयनेयीनीयियः फढखच्छघां प्रत्यादीनाम् ।

७ । १ । २ ।

प्रत्ययादेः फस्य आयन् ठस्येय खस्य रन् कस्य ईय घस्य इय एते स्युः ।

गर्गस्य युवापत्यं गार्ग्यायणः । दाक्षायणः ।

No. 1086—Let there be AYAN in the room OF PHA, EY in the room OF DHA, IN in the room OF KHA, IY in the room OF CHHA, AND IY in the room OF GHA, being INITIALS OF AFFIXES. Thus *gārgyāyana* (No. 1085) “a distant descendant of Garga,” *dākshāyana* ‘a distant descendant of Daksha’—[Garga and Daksha being alive, or some one intermediate between them and the descendants so named being alive].

अत इञ् । ४ । १ । ६५ ।

अपत्येऽर्चं । दाक्षिः ।

No. 1087.—Let IN, in the sense of a descendant, come AFTER what ends in SHORT A. Thus *dākshī* (No. 260) “a descendant of Daksha.”

बाह्विः । औदुलोमिः । ४ । १ । ८६ ।

बाह्विः । औदुलोमिः । ४ । १ । ८६ ।

No. 1088.—AND AFTER BĀHU, &c. [let *in*, No. 1087, come]. Thus *bāhavi* (No. 1078) “a descendant of Bāhu,” *auḍulomi* “a descendant of Uḍuloman.”

This is a class of words recognizable only by the form—(see No. 53).

अन्यन्यत्वे बिदादिभ्योऽञ् । ४ । १ । १०४ ।

ये त्वत्रानृषयस्तेभ्योऽपत्येऽन्यत्र तु गोत्रे । बिदस्य गोत्रं वेदः । वेदो । बिदाः । पुत्रस्यापत्यं पौत्रः । पौत्रो । पौत्राः । एवं दौहित्रादयः ।

No. 1089.—Let there be the affix AN AFTER BIDA, &c., IN THE SENSE OF IMMEDIATE DESCENDANT (or son) AFTER those which are NOT names of sanctified SAGES, but otherwise in the sense of a descendant not nearer than a grandson (No. 1079). Thus *baida* “the descendant (not nearer than a grandson) of (the sanctified sage) Bida,” which in the dual becomes *baidau*, and in the plural *bidāh* (No. 1082); then again *pauṭra* “a son’s son (i. e. grandson)” —dual *pauṭrau* plural *pauṭrāh* — (No. 1082 not applying to this, because the derivation is not of the kind called *gotra*—No. 1079). In the same way *dauhitra* (No. 1069) “a daughter’s son,” and the like.

शिवादिभ्योऽञ् । ४ । १ । ११२ ।

अपत्ये । शिवः । गाङ्गः ।

No. 1090.—Let the affix AN come AFTER ŚIVA, &c., in the sense of offspring. Thus *śaiva* “a descendant of Siva,” *gāṅga* “a descendant of Gaṅgā.”

अन्यन्यकवृष्णिकुरुभ्यश्च । ४ । १ । ११४ ।

वृष्णिभ्यः । वासिष्ठः । वैश्वामित्रः । अन्यकेभ्यः । स्वाफल्कः । वृष्णिभ्यः । वासुदेवः । कुरुभ्यः । नाकुलः । साहदेवः ।

No. 1091.—AND (the affix *an* may come) AFTER names of sanctified SAGES; AND of persons belonging to the ANDHAKA, VRISHNI, AND KURU race. It comes after the names of sages in the examples *vasishtha* “a descendant of (the sage) *Vasishtha*,” and *vaiśudmitra* “a descendant of Viśvāmītra,” after the *andhakas* in *śvāphalka* “a des-

cendant or Śwaphalka, after the *Vṛishnis* in *vāsudeva* "the son of Vasudeva," and after the *Kurus* in *nákula* "a descendant of Nakula, and *sáhadēva* "a descendant of Sahadeva."

मातृत्वं संख्यासंभद्रायाः । ४ । १ । ११५ ।

संख्यादिपूर्वस्य मातृशब्दस्य उदादेशः स्यादण् प्रत्ययश्च । द्वेमातुरः ।

बाष्पमातुरः । सांमातुरः । भाद्रमातुरः ।

No. 1092.—Let U be the substitute OF the word MÁTRĪ "a mother PRECEDED BY A NUMERAL, OR by SAM, OR BHADRA; and let there be the affix *an*. Thus *dwaimátura* (No. 37) "having a mother and a step-mother"—(meaning Ganesa), *sháṇmátura* "having six mothers"—(meaning Kártikeya who was brought up by the six Krittikás), *sán-mátura* "whose mother is good," *bhádramátura* "having an illustrious mother."

स्त्रीभ्यो ढक् । ४ । १ । १२० ।

स्त्रीप्रत्ययान्तेभ्यो ढक् । चैतस्यः ।

No. 1093.—AFTER words ending with FEMININE affixes (No. 1341), let there be the affix DHAK (No. 1086). Thus *vainateya*, "the son of Vinatá"—(meaning Garuḍa).

कन्यायाः कनीन च । ४ । १ । ११६ ।

चादण् । कानीनो व्यासः कर्णश्च ।

No. 1094.—AND let KANĪNA be the substitute OF KANYÁ. By the "and" the affixing of *an* is indicated. Thus *kánína* "the son of an unmarried woman"—e. g. Vyása or Karna.

राजश्च राद्यत् । ४ । १ । १३७ ।

No. 1095.—AFTER RÁJAN AND SWÁSURA, let there be the affix YAT. राज्ञो जातावेव ।

No. 1096.—"AFTER RÁJAN, ONLY WHEN IT MEANS the regal CASTE." (does the affix directed by No. 1095 come).

ये चाभावकर्मणोः । ६ । ४ । १६८ ।

यादौ तद्धितेऽन् प्रकृत्या स्याच्च तु भावकर्मणोः । राजन्यः । जातावेवेति

किम् ।

No. 1097.—AND WHEN a *taddhita* affix, beginning with *y*, follows, let **AN** (if the word ends in *an*) remain in its shape unaltered, but **NOT WHEN THE SENSE IS THAT OF ACTION OR STATE**. Thus *rājanya* (Nos. 1095 and 1096) “a Kshatriya or man of the regal caste”—— (whereas “the royal state of a king,” by No. 979, would be *rājya*) Why do we say, in No. 1096, “only when it means the regal caste?” [For the reply see the example under the next rule].

अन् । ६ । ४ । १६७ ।

अन् राज्ञ्यान् परे । राजनः । श्वशुर्यः ।

No. 1098.—Let **AN** (at the end of a word) remain in its original form (in spite of No. 979), when the affix *an* follows. Thus *rājana* “the son of a king” (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No. 1097) Then, again, by No. 1095, we have *śvaśūrya* “the son of a father-in-law.”

क्षत्राद् घः । ४ । १ । १३८ ।

क्षत्रियः । जातावित्येव । क्षात्रिन्यः ।

No. 1099.—AFTER **KSHATRA**, let there be the affix **GHA**. Thus *kshatriya* (Nos. 1086 and 260) “one of the caste of the Kshatras.” This is the form of the derivative only when the caste is spoken of— for otherwise the derivative is *kshātri* (No. 1087) “a descendant of a Kshatra” (not necessarily by a Kshatra mother).

रेवत्यादिभ्यष्टक् । ४ । १ । १४६ ।

No. 1100.—AFTER **REVATĪ**, &c., let there be **THAK**.

रैवत्येकः । ७ । ३ । ५० ।

अङ्गात् परस्य ठस्येकादेशः । रैवतिकः ।

1101.—Let **IKA** be the substitute OF **THA** coming (without the intervention of any letter) after an inflective base (No. 152). This *raivatika* “a descendant of Revatī.”

जनपदस्याब्जात् क्षत्रियादञ् । ४ । १ । १६८ ।

जनपदक्षत्रियवाचकाच्चादञ्प्रत्ये । पाञ्चालः ।

No. 1102.—Let there be **AN**, to denote progeny, AFTER A WORD WHICH, while it EXPRESSES A COUNTRY, expresses ALSO A **KSHATRIYA**

Thus *pāñchāla* "the descendant of the Kshatriya who gave his name to the country of Pañchāla."

तत्रियसमानशब्दाज्जनपदात् तस्य राजन्यपत्यवत् । पञ्चालानां राजा पाञ्चालः ।

No. 1103.—“(Let the same affix—see No. 1102—) AS WHEN the sense is that of PROGENY, WHEN the sense is that of the KINGS THERE-OF, come AFTER the name of A COUNTRY OF THE SAME NAME AS A KSHATRIYA.” Thus *pāñchāla* “the king of the Kshatriyas (or of the country) of Pañchāla.”

पूरोरण् । पौरवः ।

No. 1104.—“Let AṆ come AFTER PURU.” Thus *paurava* “a descendant of Puru.”

पाण्डोर्दण् । पाण्ड्यः ।

No. 1105.—“Let PYAṆ come AFTER PĀṆḌU” Thus *pāṇḍya* “a descendant of Pāṇḍu.”

कुरुनादिभ्यो ण्यः । ४ । १ । १७२ ।

कौरव्यः । नैषधः ।

No. 1106.—Let there be NYA AFTER KURU AND names BEGINNING WITH N (signifying both a country and its Kshatriya inhabitants). Thus *kauravya* (No. 1078) “a descendant of Kuru,” *naishadhyā* “a descendant of Nishadha.”

ते तद्राजाः । ४ । १ । १७४ ।

अत्रादयस्तद्राजसंज्ञाः स्युः ।

No. 1107.—Let THESE, viz. the affixes *an*, &c., be called TADRAJA (No. 1027—i. e. “the king thereof”).

तद्राजस्य बहुषु तेनैव स्त्रियाम् । २ । ४ । ६२ ।

बहुष्वर्थेषु तद्राजस्य लुक् तत्कृते बहुत्वे न तु स्त्रियाम् । पञ्चालाः । इत्यादि ।

No. 1108.—There shall be elision OF a TADRAJA (No. 1107) affix, WHEN the meanings are MANY (i. e. when the word is plural) WHEN BY THE WORD ITSELF [and not by the word standing as part of a compound epithet dependent on another word] the plural is taken—but NOT IN THE FEMININE. Thus (as the plural of *pāñchāla*—No. 1103 we have)

pañchālāḥ "the kings of Pañchālā, or their descendants." And so of others.

कम्बोजालुक् । ४ । १ । १५ ।

अस्मात् तद्राजस्य लुक् । कम्बोजः । कम्बोजौ ।

No. 1109.—AFTER the word KAMBOJA, there is elision of the *tadrajā* affix (No. 1107). Thus *Kamboja* "the king of Kamboja," *kambojau* "two kings of Kamboja."

कम्बोजादिभ्य इति वक्तव्यम् । चोलः । शकः । करलः । यवनः ।

इत्यपत्याधिकारः ।

No. 1110.—"IT SHOULD BE SAID (in No. 1109) 'AFTER KAMBOJA AND THE LIKE.'" Thus *chola* "the king of Chola," *śaka* "the king of Scythia," *kerala* "the king of Kerala," *yavana* "the king of Greece."

So much for the subject of Patronymics (or for the division of the Grammar where the words—"in the sense of progeny"—exert an influence—having to be supplied in each rule).

तेन रक्तं रागात् । ४ । २ । १ ।

अण् स्यात् । कषायेण रक्तं वस्त्रं काषायम् ।

No. 1111.—Let *an* come after a word denoting A COLOUR, to signify what is COLOURED THEREBY. Thus *kāshūya* "coloured of a dull red"—as cloth.

नक्षत्रेण युक्तः कालः । ४ । २ । ३ ।

अण् स्यात् ।

No. 1112.—Let *an* come (after the name of an asterism) to signify a TIME CONNECTED WITH THE ASTERISM.

तिष्यपुष्ययोर्नक्षत्राणि यलोप इति वाच्यम् । पुष्येण युक्तं पौषमहः ।

No. 1113.—"IT SHOULD BE MENTIONED THAT THERE IS ELISION OF the Y, WHEN AN (No. 1112) COMES AFTER the ASTERISM OF TISHYA OR (as it is also called) PUSHYA." Thus *pausha* "belonging—as a day—to the asterism Pushya"—(i. e. to the month of December, in which month the moon is full in that asterism).

लुब्धविशेषे । ४ । २ । ४ ।

पूर्वेण वितितस्य लुप् षट्पिण्डात्मकस्य कालस्यावान्तरविशेषश्चेन्न गम्यते ।
अत्र पुण्यः ।

No. 1114.—There shall be ELISION (*lup*, No. 209,) of the affix enjoined by the preceding aphorism (No. 1112), IF NO SPECIFICATION is to be understood of an included portion of the time consisting of twenty-four hours (or sixty *daṇḍas*). Thus *adya pushyah* “to-day belongs to the asterism Pushya”—(meaning by “to-day” neither the day-time in particular, nor the night-time in particular, but both alike).

दृष्टं साम । ४ । २ । ७ ।

तेनेत्येव । वसिष्ठेन दृष्टं वासिष्ठं साम ।

No. 1115.—Let *an* come after what ends with the 3rd case-affix in the sense of SEEN—the thing seen by the one whose name is in the 3rd case, being the SÁMA-VEDA. Thus *vásishṭhan sáma* “the (portion of the) SÁma seen by (or revealed to) Vasishṭha.”

वामदेवाङ्क्यङ्क्यौ । ४ । २ । ९ ।

वामदेवेन दृष्टं साम वामदेव्यम् ।

No. 1116.—Let *PYAT* AND *ḌYA* come AFTER the name *VÁMADEVA* (under the circumstances set forth in No. 1115). Thus *vámadevyā* (No. 260) “the (portion of the) SÁma seen by Vámadeva.”

परिवृतो रथः । ४ । २ । १० ।

अस्मिन्नर्थेऽण प्रत्ययो भवति । वस्त्रेण परिवृतो वास्त्रो रथः ।

No. 1117.—The affix *an* comes (after a word in the 3rd case, in the sense of SURROUNDED—the thing so surrounded being a CHARIOT. Thus *vāstra* “surrounded with cloth”—e. g. a chariot.

तत्रोद्धृतममत्रेभ्यः । ४ । २ । १४ ।

शरावे उद्धृतः शाराव ओदनः ।

No. 1118.—The affix *an* comes AFTER words denoting VESSELS, to signify PLACED THEREON. Thus *śárāva* “placed on a shallow dish”—as boiled rice.

संस्कृतं भक्षाः । ४ । २ । १६ ।

सप्तम्यन्तादण् स्यात् संस्कृतेऽर्घे बत् संस्कृतं भक्षार्षेत् ते स्युः । भ्राष्ट्रेषु संस्कृता भ्राष्ट्रा भक्षः ।

No. 1119.—Let *an* come after what ends with the 7th case-affix, to denote what is PREPARED therein—if that which is so prepared be GRANULAR FOOD. Thus *bhrāshṭra* “prepared in frying-pans”—(as barley, &c.).

साऽस्य देवता । ४ । २ । २४ ।

इन्द्रो देवताऽस्येति ऐन्द्रं हविः । पाशुपतम् । बार्हस्पत्यम् ।

No. 1120.—An affix comes after the name of ANY DEITY, when something is to be spoken of as HIS. Thus *aindra* “belonging to the deity Indra”—as butter (in an oblation), *pāśupata* “belonging to Śiva,” *bārhaspatya* “belonging to Bṛihaspati.”

शुक्राद् घन् । ४ । २ । २६ ।

शुक्रियम् ।

No. 1121.—AFTER the name ŚUKRA, there is the affix GHAN. Thus *śukriya* (Nos. 1120 and 1086) “belonging to Śukra”—as an oblation of butter).

सोमाद् द्यम् । ४ । २ । ३० ।

सौम्यम् ।

No. 1122.—AFTER the name SOMA, there is the affix ṬYAN. Thus *saumya* (No. 1069) “belonging to the Moon”—(as an oblation of butter).

वायवृत्तुपित्रुषसो यत् । ४ । २ । ३१ ।

वायव्यम् । ऋतव्यम् ।

No. 1123.—AFTER VĀYU, RITU, PITṚ, AND USHAS, there is the affix YAT. Thus *vāyavya* “belonging to the god of the winds,” *ṛitavya* “belonging to the seasons”—(as an oblation of butter).

रीङ् ऋतः । ७ । ४ । २७ ।

ऋक्ष्यकारेऽसार्वाधातुके यकारे चो च परे ऋतो रीङादेशः । यस्येति च । पितृव्यम् । उषस्यम् ।

No. 1124.—The substitute OF SHORT *ṛi* shall be RÍŃ, when an

affix, beginning with *y* and not being a *krit* (No. 329) nor a *sárvadhá-tuka* (No. 418), follows, or if *chwi* (No. 1332) follows. Thus, by No. 260, we have *pitrya* (No. 1123) "belonging to the progenitors," *ushasya* "belonging to the dawn"—(as butter offered in oblation).

पितृव्यमातुल्यमातामहपितामहः । ४ । २ । ३६ ।

एते निपात्यन्ते । पितुर्भाता पितृव्यः । मातुर्भाता मातुलः । मातुः पिता मातामहः । पितुः पिता पितामहः ।

No. 1125.—The word *PITRIVYA* "a father's brother," *MÁTULA* "a mother's brother," *MÁTÁMAHA* "a mother's father," AND *PITÁMAHA* "a father's father," are anomalously formed.

तस्य समूहः । ४ । २ । ३७ ।

काकानां समूहः काकम् ।

No. 1126.—An affix is added to a word, when the sense is a COLLECTION THEREOF. Thus *kāka* "a collection of crows."

भिक्षादिभ्योऽण् । ४ । २ । ३८ ।

भैक्षम् । गर्भिणीनां समूहे गर्भिणम् । इह भस्याटे तद्वितरति पुंवद्भावे हते ।

No. 1127.—The affix *AN* comes AFTER *BHĪKSHÁ* "alms," &c. Thus *bhaiksha* (No. 1126) "what is collected in the shape of alms," *gárbhīna* "a collection of pregnant females." In this example the word (*garbhīni* "a pregnant woman") having been reduced to the form of the masculine by the supplementary rule, that "the masculine form of a *bha* (No. 185) is substituted, when a *taddhita* affix follows without an indicator *dh*" (the application of No. 979 is debarred by the rule following).

इनयानयत्ये । ६ । ४ । १६४ ।

अनपत्यार्घ्येऽणि इन् प्रकृत्या । तेन नस्तद्वितरति टिलोपो न । युवतीनां समूहे यौवतम् ।

No. 1128.—WHEN the affix *AN* FOLLOWS, NOT IN THE SENSE OF OFFSPRING, the termination *IN* shall remain in its original shape. Hence (in the case of *gárbhīna*, No. 1127) there is not elision of the last vowel and what follows it by No. 979. Then, again, (as another example of No. 1127) we have (from *yuvatī* "a young woman") *yauvata* (No. 260) "a collection of young women."

ग्रामजनबन्धुभ्यस्तल् । ४ । २ । ४३ ।

तलन्तं स्त्रियाम् । ग्रामता । जनता । बन्धुता ।

No. 1129.—The affix TAL comes AFTER GRÁMA, JANA, AND BANDHU. What ends in *tal* is feminine. Hence *grámatá* (No. 1341) “a collection of villages,” *janatá* “a collection of persons,” *bandhutá* “a collection of relatives.”

गजसहायाभ्यां चेति वक्तव्यम् । गजता । सहायता ।

No. 1130.—“It SHOULD BE STATED that this (affixing of *tal*—No. 1129) takes place ALSO AFTER GAJA AND SAHÁYA.” Thus *gajatá* “a collection of elephants,” *saháyatá* “a collection of allies.”

अहः खः क्रतौ । अहीनः ।

No. 1131.—“The affix KHA comes AFTER AHAN ‘a day’ IN THE SENSE OF A SACRIFICE.” * Thus *ahína* (No. 1086) “a particular sacrifice—one lasting a certain number of days.”

अचित्तहस्तिधेनोष्ठक् । ४ । २ । ४७ ।

No. 1132.—AFTER things WITHOUT CONSCIOUSNESS, AND HASTI “an elephant,” AND DHENU “a milch cow,” there is the affix THAK.

इसुसुक्तान्तात् कः । ७ । ३ । ५१ ।

इसुसुक्तान्तात् परस्य ठस्य कः । साक्तुक् । हास्तिकम् । धेनुक् ।

No. 1133.—Let K be the substituted of TH AFTER WHAT ENDS WITH IS, OR US, OR an UK, OR T. Thus *sáktuka* (No. 1132) “a quantity of flour,” *hástika* “a collection of elephants,” *dhainuka* “a collection milch cows.”

तदधीते तद्वेद । ४ । २ । ५६ ।

No. 1134.—(Let an affix come after a word denoting some subject of study) IN THE SENSE OF WHO HAS STUDIED THAT, or WHO UNDERSTANDS THAT.

न व्याभ्यां पदान्ताभ्यां पूर्वी तु ताभ्यामैच् । ७ ।

३ । ३ ।

पदान्ताभ्यां यकारवकाराभ्यां परस्य न णट्टिः कितु ताभ्यां पूर्वी क्रमादेश-
वागमौ स्तः । व्याकरणमधीते वेद वा वैयाकरणः ।

No. 1135.—There is NOT *vṛiddhi* (by No. 1069) in the room of what stands AFTER the letters Y AND V, being the FINALS OF PADAS, BUT there are, BEFORE THE TWO, RESPECTIVELY, the two augmentṣ AI AND AU. Thus *vaiyākaraṇa* “one who has studied, or who knows, the grammar”—where the *y* of *vyākaraṇa* “grammar” is at the end of a *padu*, inasmuch as the prefix *vi* is one of the Indeclinables—(No. 399).

क्रमादिभ्यो वुन् । ४ । २ । ६१ ।

क्रमकः । पदकः । शितकः । मीमांसकः ।

No. 1136.—AFTER KRAMA, &C., let there be the affix VUN (in the sense of “who knows the thing”). Thus *kramaka* (No. 836) “one who knows the order,” *padaka* “one who knows the verses (of the Veda),” *śikshaka* “one who knows one of the six Vedāṅgas,” *mīmāṃsaka* “one who knows the Mīmāṃsā philosophy.”

तदुदुम्बरादेशे तच्चात् । ४ । २ । ६२ ।

उदुम्बराः सन्त्यस्मिन् देशे औदुम्बरो देशः ।

No. 1137.—(An affix is placed after a word expressive of anything) in the sense of—THAT thing IS IN THIS—THE PLACE TAKING A NAME THEREFROM. Thus *audumbara* “a country in which there are glomerous fig-trees.”

तेन निर्वृत्तम् । ४ । २ । ६३ ।

कुशाम्बेन निर्वृत्ता नगरी कौशाम्बी ।

No. 1138.—In the sense of what is COMPLETED BY HIM (an affix is placed after the person's name). Thus *kauśāmbī* “the city completed by Kuśāmba.”

तस्य निवासः । ४ । २ । ६४ ।

शिबीनां निवासो देशः शैबः ।

No. 1139.—When the sense is HIS DWELLING-PLACE, (an affix is placed after the person's name). Thus *śaibu* “the country of the Śibis.”

अदूरभवश्च । ४ । २ । ७० ।

विदिशाया अदूरभवं वैदिशम् ।

No. 1140.—AND when the sense is WHAT IS NOT FAR OF therefrom (an affix is placed after the name of a place). Thus *vidiśa* “what is not far off from the city Vidiśā.”

जनपदे लुप् । १ । २ । ५१ ।

जनपदे वाच्ये चातुरर्थिकस्य लृप् ।

No. 1141.—WHEN A COUNTRY is to be expressed, there is ELISION (*lup*) of a “quadruply significant” affix—[i. e. of an affix which conveys the senses specified in Nos. 1137, 1138, 1139, and 1140].

लुपि युक्तवद्व्यक्तिवर्चने । १ । २ । ५१ ।

लुपि सति प्रकृतिवल्लिङ्गवचने स्तः । पञ्चालानां निवासो जनपदः
पञ्चालाः । करवः । अद्वाः । वद्वाः । कलिङ्गाः ।

No 1142.—WHEN there is elision by LUP (No. 1141), the GENDER AND NUMBER remain AS IN ORIGINAL term. Thus *pañcháláh* “the country which is the dwelling-place of the Pañchálas,” *kuraváh* “the country of the Kárus,” *ángáh* “the country of the Ángas,” *vañgáh* “the Vañgas,” *kaliñgáh* “the country of the Kaliñgas.”

वरणादेः प्रश्नः । ४ । २ । ८२ ।

अजनपदार्थ आरम्भः । वरणांनामदूरभवं नगरं वरणाः ।

No. 1143.—AND AFTER the words VARAṆĀ, &c. (elision takes place as directed in No. 1142). The 'orgination' of the rule is for the sake of what is not a *country* [like the words referred to in No 1142]. Thus *varaṇāh* "the city [—not the country—] not far from the country of the Varanās."

कुमुदनज्योत्स्नयो नमतुप् । ४ । २ । ८७ ।

No. 1144.—The affix **DMATUP** comes **AFTER** the words **KUMUDA** "a lotus," **NADA** "a reed," **AND** **VETASA** "a ratan."

भूयः । ८ । २ । १० ।

अयन्तान्मतोर्मस्य वः । कुमुद्वान् । नड्वान् ।

No. 1145.—Let there be *v* in the room of the *m* of the affix *matu* (No. 1144) AFTER what ends in A JHAY. Thus *kumudwat* (No. 267) abounding in lotuses," *naḍwat* "abounding in reeds."

मादुपधायाश्च मतोवाज्यर्वोदिभ्यः । ८ । २ । ६ ।

मवर्णोवर्णान्तामवर्णोवर्णोपधाच्च यदादिमर्जोत् परस्य मतोर्मस्य वः ।
वेतस्वान् ।

No. 1146.—Let there be *v* in the room of the *m* of the affix **MATU** (No. 1144) coming AFTER a word the final of which is *M* OR *A* or *á*, OR THE PENULTIMATE letter OF WHICH IS *M* OR *A* or *á*—but NOT AFTER the word **YAVA** “barley,” &c. Thus *vetaswat* (Nos. 1144 and 267) ‘abounding in ratans.’

नडशादाङ्गलच् । ४ । २ । ८८ ।

नङ्गलः ।

No. 1147.—AFTER the words **NADA** “a reed” AND **ŚADA** “young grass,” there is the affix **ḌWALACH**. Thus *naḍwala* (No. 267) “abounding with reeds.”

शिखाया वलच् । ४ । २ । ८९ ।

शिखावलः ।

इति चातुरर्थिकाः ।

No. 1148.—AFTER the word **ŚIKHĀ** “a crest,” there is the affix **VALACH**. Thus *śikhāvala* “crested (as peacock)”

So much for the affixes “quadruply significant” (see No. 1141.)

शेषे । ४ । २ । ९२ ।

अपत्यादिचतुरर्थ्यन्तादन्योऽर्थः शेषस्तत्राणादयः स्युः । चतुषा वृहते चातुषं रूपम् । श्रावणः शब्दः । औपनिषदः पुरुषः । दृषदि पिष्टा दार्षदाः सक्तवः । चतुर्भिरुह्यते चातुरं शकटम् । चातुर्दश्यां दृश्यते चातुर्दशं रत्नः । तस्य विकार इत्यतः प्राक् शेषाधिकारः ।

No. 1149.—Let a meaning, other than those of which “progeny” (No. 1077) was the first mentioned and the quadruple signification” (1141) the, last, be called “the remainder,”—and IN REMAINDER of senses, too, let there be the affixes *an* &c. Thus *chāḍkshusha* “visible”—viz. colour, which is apprehended by vision, *śrḍvaṇa* “audible”—viz. sound, *aupaniṣada* “treated of in scripture”—viz. soul, *dārshada* “ground on a stone”—viz. the flour of fried corn, *chātura* “ridden in by four persons”—viz. a kind of cart, *chāturdāsa* “who is seen on the fourteenth day of the month”—viz. a goblin.

The regulating influence of the expression “in the remainder” extends from this aphorism forward as far as that marked No. 1195.

राष्ट्रावारपाराद् घर्खौ । ४ । २ । ६३ ।

राष्ट्रे जातादी राष्ट्रियः । अवारपारीणः ।

No. 1150.—AFTER the words RĀSHṬRA “a country” AND AVĀRAPĀRA “both banks,” there are respectively, the affixes GHA AND KHA. Thus *rāshṭriya* (No. 1086) “born, &c., in a country,” *avārapārīṇa* “who or what goes or extends to both banks.”

अवारपाराद्विग्रहीतादपि विपरीताच्चेति वक्तव्यम् । अवारीणः । पारीणः । पारावारीणः । इह प्रकृतिविशेषाद् घादयष्टुत्युलन्ता उच्यन्ते तेषां जातादयोऽर्थविशेषाः समर्थविभक्तयश्च वक्ष्यन्ते ।

No. 1151.—“IT SHOULD BE STATED (in addition to what is stated in No. 1150) WHAT the affix may come AFTER the word AVĀRAPĀRA (not only in the form in which it is there exhibited, but) ALSO WHEN IT IS TAKEN SEPARATELY in pieces, AND when it is INVERTED.” Thus *avārīṇa* “belonging to this bank of the river,” *pārīṇa* “belonging to the other bank,” *pārāvārīṇa* “belonging to the other bank as well as to this.”

There shall now be mentioned derivatives which end with those affixes the first whereof is *gha* (No. 1150) and the last whereof are *tyu* and *tyul* (No. 1171), with specification of the original terms (to which the application of those affixes is appropriate); and their varieties of meaning—such as “being produced therefrom,” and the like—shall be mentioned; and also the declensional cases in connection with which the affixes are appropriately applicable.

ग्रामाद्यखर्जी । ४ । २ । ६४ ।

ग्राम्यः । ग्रामीणः ।

No. 1152.—AFTER the word GRĀMA “a village,” let there be the affix Y OR KHAN. Thus *grāmya* or *grāmīṇa* (No. 1086) “rustic.”

नद्यादिभ्यो ढक् । ४ । २ । ६५ ।

नादेयम् । माहेयम् । वाराणसेयम् ।

No. 1153.—AFTER the words NADI “a river,” &c., let there be the affix DHAK. Thus *nādeya* (No. 1086) “aquatic,” *māheya* “earthen,” *vārāṇaseya* “belonging to Benares.”

दक्षिणापश्चात्पुरसस्त्यक् । ४ । २ । ६६ ।

दाक्षिणात्यः । पाश्चात्यः । पौरस्त्यः ।

No. 1154.—AFTER the words DAKSHINÁ, PASCHÁT, AND PURAS, let there be the affix TYAK. Thus *dákschinátya* “produced in the south,” *páscháttya* “produced in the west,” *paurustya* “produced in the east.”

द्युप्रागपागुदक्प्रतीचो यत् । ४ । २ । १०१ ।

दिव्यम् । प्राच्यम् । अपाच्यम् । उदीच्यम् । प्रतीच्यम् ।

No. 1155.—AFTER DYU “the sky,” PRÁCH, APÁCH, UDACH, AND PRATÍCH, let there be the affix YAT. Thus *divya* “celestial,” *práchya* “eastern,” *apáchya* “southern,” *udáchya* (No. 366) “northern” *pratáchya* “western.”

अव्ययात् त्यप् । ४ । २ । १०४ ।

अमेहकृतसिन्नेभ्य एव । अमात्यः । इहत्यः । कृत्यः । ततस्त्यः । तत्रत्यः ।

No. 1156.—Let there be the affix TYAP AFTER AN INDECLINABLE—that is to say, however, only after *amá* “together,” *iha* “here,” *kwa* “where?” and (those that end in) *tasi* (No. 1286) and *tra* (No. 1291). Thus *amátya* “a minister,” *ihatya* “produced here,” *kwatya* “produced where?” *tatustya* “produced thence,” *tutratya* “produced there.”

त्यन्नेर्ध्रुवे । नित्यः ।

No. 1157.—“Let TYAP come AFTER the indeclinable NI IN THE SENSE OF CONSTANTLY.” Thus *nitya* “eternal.”

वृद्धिर्यस्याचामादिस्तद्धृद्म् । १ । १ । ७३ ।

यस्य समुदायस्याचां मध्ये आदिर्वृद्धिस्तद् वृद्धसंज्ञं स्यात् ।

No. 1158.—Let THAT whole word AMONG THE VOWELS OF WHICH THE FIRST is A VṚIDDHI be called VṚIDDHA.

त्यदादीनि च । १ । १ । ७४ ।

वृद्धसंज्ञानि स्युः ।

No. 1159.—AND let TYAD, &C., (No. 170) be called *vṛiddha* (No. 1158).

वृद्धाच्छः । ४ । २ । ११४ ।

शालीयः । तदीयः ।

No. 1160.—AFTER a word called *vriddha* (Nos. 1158 and 1159), let there be the affix *chha*. Thus *śālīya* (Nos. 1086 and 260) “belonging to a hall,” *tailīya* “belonging to that.”

वा नामधेयस्य वृद्धसंज्ञा । देवदत्तीयः । दैवदत्तः ।

No. 1161.—“The appellation *vriddha* (No. 1158) is OPTIONALLY that OF A PROPER NAME (whether it has a *vriddhi* in its first syllable or not).” Thus *devadattīya* (No. 1160) or *daivadatta* “belonging to Devadatta.”

गहादिभ्यश्च । ४ । २ । १३८ ।

गहीयः ।

No. 1162.—AND AFTER the words *GAHA*, &C., (there is the affix *chha*—1160). Thus *guhīya* “belonging to a cave.”

युष्मदस्मदोरन्यतरस्यां खञ् च । ४ । ३ । १ ।

चाच्छः । पतञ्ज । युवयोर्युष्माकं वायं युष्मदीयः । अस्मदीयः ।

No. 1163.—AND AFTER *YUSHMAD* AND *ASMAD* (No. 170), OPTIONALLY let there be the affix *KHAN*. By the “and” it is meant that the affix may be *chha* (No. 1160); and on the alternative, which is optional, the affix will be *an*. Thus (when the affix *chha* is used) *yushmadīya* “what belongs to you two, or to all of you,” *asmadīya* “what belongs to us.”

तस्मिन्निणि च युष्माकास्माकौ । ४ । ३ । २ ।

युष्मदस्मदोरेतावादेशौ स्तः खत्रि णि च । यौष्माकीणः । आस्माकीनः । यौष्माकः । आस्माकः ।

No. 1164.—WHEN THIS affix, viz. *khan* (No. 1163), is added, AND when *AN* is added, then *YUSHMÁKA* AND *ASMÁKA* are the substitutes of *yushmad* and *asmad*. Thus *yaushmákīna* “belonging to you,” *ásmákīna* “belonging to us,” (and so, too, with the affix *an*) *yaushmáka* and *ásmáka*.

तवकममकावेकवचने । ४ । ३ । ३ ।

एकार्थवाचिनोर्युष्मदस्मदोस्तवकममकौ स्तः खत्रि णि च । तवकीनः । तवकः । मामकीनः । मामकः । छे तु ।

No. 1165.—In the room of *yushmad* and *asmad*, EXPRESSING ONE individual, there are *TAVAKA* AND *MAMAKA*, when the affix *khan* or *an*

follows. Thus *tāvakīnd* or *tāvaka* "belonging to thee," *māmaktina* or *māmaka* "belonging to me." But when the affix is *chha* (then the rule following applies).

प्रत्ययोत्तरपदयोश्च । ७ । २ । ६८ ।

मपर्यन्तयोरनयोरकार्यवाचिनोस्त्वमौ स्तः प्रत्यये उत्तरपदे च परतः ।
त्वदीयः । मदीयः । त्वत्पुत्रः । मत्पुत्रः ।

No. 1166.—AND WHEN AN AFFIX follows, OR A WORD IN COMPOSITION, the *tva* and *ma* are put in the room of those two (viz. *yushman* and *asman*) as far as the *m* (i. e. in the room of *yushman* and *asman*), when they signify a single individual. Thus *twadīya* "belonging to thee," *madīya* "belonging to me," *twatputra* "thy son," *matputra* "my son."

मध्यान्मः । ४ । ३ । ८ ।

मध्यमः ।

No. 1167.—AFTER the word *MADHYA* "the middle," there is the affix *MA*. Thus *madhyama* "middlemost,"

कालादृञ् । ४ । ३ । ११ ।

कालिकम् । मासिकम् । सांवत्सरिकम् ।

No. 1168.—AFTER a word expressive of TIME, there is the affix *THAÑ*. Thus *kālika* (No. 1101) "temporal," *māsika* "monthly," *sānatsarika* "annual."

अव्ययानां भमात्रि टिलोपः । सायंप्रातिकः । पौनःपुनिकः ।

No. 1169.—THERE IS ELISION OF THE LAST VOWEL AND WHAT FOLLOWS IT OF INDECLINABLES, IF ONLY they be entitled to the name of *BHA* (No. 185). Thus (from *prātar*) *sāyanprātika* "belonging to evening and morning," (and, from *punar*), *paunahpunika* "happening again and again."

प्रावृष ण्यः । ४ । ३ । १७ ।

प्रावृषेण्यः ।

No. 1170.—AFTER the word *PRÁVRISH* "the rainy season," there is the affix *ENYA*. Thus *právrishenya* "what belongs to the season of the rains."

सायंचिरंप्राह्णेप्रगेऽव्ययेभ्य इत्युलो तुट् च । ४ । ३ । २३ ।

सायमित्यादिभ्यश्चतुर्भ्यां ऽव्ययेभ्यश्च कालवाचिभ्यष्ट्युलौ स्तस्योस्तुट् । सायतनम् । चिरंतनम् । प्राह्णे प्रगे अनयोरेदन्तत्वं निपात्यते । प्राह्णत-
म् । प्रगेतनम् । दोषातनम् ।

No. 1171.—AFTER the four, *sāyam*, &c.—i. e. after SAYAM “at ve,” CHIRAM “for a long time,” PRÁHÑE “in the forenoon,” PRAGE “at dawn,” AND after INDECLINABLES expressing time, there are the affixes TYU AND TYUL, AND their augment TUT. Thus, *sāyamtana* (No. 836) “what is of the evening,” *chiramtana* “lasting” or “delayed long.” In the case of *práhñe* and *prage* the termination in *e* (in spite of No. 768) is anomalous; and we have *práhñetana* “what is of the forenoon,” and *pragetana* “what is of the early morn.” (As an example of the rule applied to an indeclinable expressing time, take) *doshátana* “belonging to the night.”

तत्र जातः । ४ । ३ । २५ ।

सप्तमीसमर्थोज्जात इत्यर्थे ऽणादयो घादयश्च स्युः । सुप्ते जातः सौघः ।
उत्से जातः सौत्सः । राप्ते जातः राप्थियः । अवारपारे जातः अवारपा-
रीणः । इत्यादि ।

No. 1172—Let there be the affixes *añ*, &c., and *gha*, &c., in the sense of PRODUCED THEREIN, after what in the 7th case is in grammatical relation (as the locality). Thus *sraughna* “born in Srughna,” *autsa* “born in Utsa,” *rúshtriya* “born in a country,” *avárapárima* (No. 1150) “born on this or the opposite bank :”—and so of others.

प्रावृषष्टप् । ४ । ३ । २६ ।

व्यापवादः । प्रावृषिकः ।

No. 1173 —AFTER PRÁVRISH “the rainy season” let there be the affix THAP (when the sense is that of “produced in”). This debars *enya* (No. 1170).—Thus *právrishika* (No. 1101) “produced in the rainy season.”

प्रायभवः । ४ । ३ । ३६ ।

तत्रेत्येव । सुप्ते प्रायेण बाहुल्येन भवति सौघः ।

No. 1174.—[The affixes *añ*, &c. may come] when the sense is BEING MUCH—but only after that denoting “where.” Thus *sraughna* “what is much”—i. e. what is abundant—in Srughna.”

संभूते । ४ । ३ । ४१ ।

सुप्ते संभवति सौप्तः ।

No. 1175.—[The affixes *an*, &c. may come] when the sense is ADAPTED. Thus *sraughna* "what is suited to the country of Srugghna."

कोशाद्भुज् । ४ । ३ । ४२ ।

कोशेयं वस्त्रम् ।

No. 1176.—AFTER the word *KOŚA* "cocoon of the silkworm" let there be the affix *PHAN*. Thus *kaūśeya* "silken"—clothes.

तत्र भवः । ७ । ३ । ५३ ।

सौप्तः । औत्सः । राष्ट्रियः ।

No. 1177.—(The affixes *an*, &c. may come) when the sense is WHO STAYS THERE. Thus *sraughna* "who stays in Srugghna," *autsa* "who stays in Utsa," *rāshtriya* "who stays in a kingdom."

दिगादिभ्यो यत् । ४ । ३ । ५४ ।

दिश्यम् । वर्गम् ।

No. 1178.—AFTER the word *DIŚ*, &c., let there be the affix *YAT*. Thus *diśya* "lying in a particular tract or quarter," *vargya* "belonging to a class."

शरीरावयवाश्च । ४ । ३ । ५५ ।

दन्त्यम् । कण्ठम् । अध्यात्मादेष्टृजिष्यते । अध्यात्मे भवमाध्यात्मिकम् ।

No. 1179.—AND AFTER what denotes A PART OF THE BODY (let there be the affix *yat*). Thus *dantya* "dental," *kaṇṭhya* "guttural."

It is wished (by Patanjali) that after the words *adhyātman* "a minister of soul," &c., there should be the affix *than*. Thus *adhyātmika* "relating to one of the ministers of soul" [as spoken of in the *Sāṅkhya* philosophy].

अनुशतिकादीनां च । ७ । ३ । २० ।

एषामुभयपदवृद्धिर्जिति णिति किति च । आधिदैविकम् । आधिभौतिकम् । ऐहलौकिकम् । आकृतिगणोऽयम् ।

No. 1180.—AND, AFTER the words *ANUŚATIKA* "about a hundred." &c., when an affix with an indicator *n* or *ṇ* or *k* comes, let a *vriddhi*

be the substitute of the vowel in both members of the compound. Thus—in those terms of the Sāṅkhya—(from *adhideva* “a presiding deity”) *ādhidāivika* “dependent on a presiding deity,” (from *adhibhūta* “the province of an organ,” *adhibhautika* “having reference to the province of an organ,” (from *ihaloka* “the world here”) *aihalaukika* “relating to this world.” This is a class of words (see No. 53) the fact of a word's belonging to which is known only from its form.

जिह्वामूलाङ्गुलीयम् । ४ । ३ । ६२ ।

जिह्वामूलीयम् । अङ्गुलीयम् ।

No. 1181.—AFTER the words JIHWÁMÚLA AND AṅGULI, let there be the affix CHĪA. Thus *jihwámúliya* (No. 1086) “residing in the root of the tongue,” *aṅgulīya* “residing in the fingers.”

वर्गान्ताच्च । ४ । ३ । ६३ ।

कवर्गीयम् ।

No. 1182.—AND AFTER WHAT ENDS WITH VARGA, (let there be the affix *chĪa*). Thus *kavargīya* (No. 1086) “belonging to the class of *k*”—(i. e. a guttural letter—see No. 17).

तत आगतः । ४ । ३ । ७४ ।

स्रग्नादागतः स्रग्नाः ।

No. 1183.—[Let there be the affix *an*, &c.] when the sense is WHAT HAS COME THENCE. Thus *sraughna* “what has come from *Srughna*.”

ठगायस्थानेभ्यः । ४ । ३ । ७५ ।

शुल्कशालाया आगतः शुल्कशालिकः ।

No. 1184.—AFTER words denoting SOURCES OF REVENUE, let there be the affix THAK. Thus *śaulkaśālika* (No. 1101) “what is derived from the custom-house.”

विद्यायोनिसंबन्धेभ्यो वुञ् । ४ । ३ । ७७ ।

पैतामहायकः । पैतामहकः ।

No. 1185.—AFTER words relating to LEARNING AND family ORIGIN, let there be the affix VUṆ. Thus *auṇādhyāyaka* (No. 836) “derived from a spiritual teacher,” *paitāmahaka* “derived from a grandfather.”

हेतुमनुष्येभ्योऽन्यतरस्यां रुप्यः । ४ । ३ । ८१ ।

समादागतं समरूप्यम् । पते गहादित्वाच्छः । समीयम् । देवदत्तरूप्यम् ।
देवदत्तम् ।

No. 1186.—AFTER words denoting CAUSES AND MEN (viewed as causes), there may be OPTIONALLY the affix RŪPYA. Thus *samarūpya* "what proceeds from a like cause." On the other alternative, there is after this word the affix *chha*, from No. 1162. Thus *samīya* (No. 1086). So, again, *devadattarūpya* or *daivadatta* "what originates with Devadatta."

मयद् च । ४ । ३ । ८२ ।

सममयम् । देवदत्तमयम् ।

No. 1187.—AND (under the circumstances specified in No. 1186) there may be the affix MAYAṬ. Thus *samamaya* "consisting of the same," *devadattamaya* "in the form of Devadatta."

प्रभवति । ४ । ३ । ८३ ।

हिमवतः प्रभवति हैमवती गङ्गा ।

No. 1188.—The affixes *an*, &c., may come when the sense is what TAKES ITS RISE. Thus *haimavati* "which takes its rise in the snowy range"—meaning the river Ganges.

तच्छति पथिदूतयोः । ४ । ३ । ८५ ।

रुद्र सगच्छति सौम्यः । पन्था दूतो वा ।

No. 1189.—[The affixes *an*, &c., may come] when the meaning is WHAT GOES THERETO—PROVIDED THIS BE A ROAD OR a MESSENGER. Thus *sraughna* "that goes to Srughna"—i. e. the road to Srughna or a messenger to Srughna.

अभिनिष्कामति ः । ४ । ३ । ८६ ।

रुद्रमभिनिष्कामति सौम्य कान्यकुब्जद्वारम् ।

No. 1190.—[The affixes *an*, &c., may come] when the meaning is THE GATE THAT FACES. Thus *sraughna* "which looks towards Srughna"—as one of the gates of Kānyakubja does.

अधिकृत्य कृते ग्रन्थे । ४ । ३ । ८७ ।

शारारक्रमधिकृत्य कृतो ग्रन्थः शारीरकीयः ।

No. 1191.—When the meaning is A BOOK MADE IN SUBSERVIENCE [to any subject, then the affixes *an*, &c., may come after what denotes that subject]. Thus *sārīrakīya* “psychological”—meaning a book made with reference to the incorporate soul.

सोऽस्य निवासः । ४ । ३ । ८६ ।

सुघ्नो निवासोऽस्य सौघ्नः ।

No. 1192.—[The affixes *an*, &c., may come] when the meaning is that THIS IS HIS DWELLING-PLACE. Thus *sraughna* “an inhabitant of Sruhna.”

तेन प्रोक्तम् । ४ । ३ । १०१ ।

पाणिनिना प्रोक्तं पाणिनीयम् ।

No. 1193.—[The affixes *an*, &c., may come] when the meaning is what was enounced by him. Thus *pāṇinīya* “(the system of grammar) enounced by Pāṇini.”

तस्येदम् । ४ । ३ । १२० ।

उपगोविदमौपगवम् ।

इति शैषिकाः ।

No. 1194.—[The affixes *an*, &c., may come] when the meaning is that THIS IS HIS. Thus *aupagava* “which belongs to Upagu.”

So much for those affixes that convey the meanings referred to under No. 1149.

तस्य विकारः । ४ । ३ । १३४ ।

No. 1195.—[The affix *an*, may come] when the meaning is A MODIFICATION or product THEREOF.

अश्मनो विकारे टिलोपः ॥ अश्मनो विकार आश्मः । भास्वनः । प्रार्त्तिकः ।

No. 1196.—“There is ELISION OF THE LAST VOWEL WITH WHAT FOLLOWS IT OF the word *ASMAN* “a stone,” WHEN the meaning is A PRODUCT thereof”—(No. 1195). Thus *āśma* “made of stone,” [and then by No. 1195] *bhāsmana* “made of ashes, *mārttika* “made of earth.”

अवयवे च प्राप्नोति धेवृषेभ्यः । ४ । ३ । १३५ ।

चाट्टिकारं । मयूरस्यावयवो विकारो वा मायूरः । मौर्वम् । काण्डं भस्म
वा । पैप्पलम् ।

No. 1197.—AND [the affix *an*, &c., may come] AFTER a word denoting AN ANIMAL, AND a deciduous PLANT, AND a TREE, WHEN the meaning is A PART. By the “and” it is meant that the sense may be also a product—(No. 1195). Thus *māyūra* “being part of a peacock” or “made of a peacock” [—as a fan made of its feathers], *maurva* “of the *Sansevieria zeylanica*”—the stalk or the ashes,—*paippala* “of the Pīpal-tree.”

मयद्वैतयोर्भाषायामभक्षाच्छादनयोः । ४ । ३ । १४३ ।

प्रकृतिमात्रान्मयद्वया स्याद्विकारावयवयोः । अश्ममयम् । आश्मनम् । अभ-
क्षेत्यादि किम् । मौद्गः सूपः । कार्पासमाच्छादनम् ।

No. 1198.—IN SECULAR LANGUAGE let the affix *MAYAT* come OPTIONALLY after any primitive IN THOSE TWO meanings—viz. product (No. 1195) and part (No. 1197), WHEN NEITHER FOOD NOR CLOTHING is spoken of. Thus *aśmamaya* or (by No. 1098) *āsmāna* “made of stone.” Why do we say “when neither food nor clothing is spoken of?” Witness *maudya* “made of kidney-beans”—as soup—[where the affix is *an*—not *mayat*]; and *kārpāsa* “made of cotton”—as clothing.

नित्यं वृद्धशरादिभ्यः । ४ । ३ । १४४ ।

आश्रममयम् ।

No. 1199.—[The affixing of *mayat* which is optional in the case of the words specified in No. 1198, takes place] INVARIABLY AFTER WORDS THAT HAVE VṚDDHI IN THE FIRST SYLLABLE (No. 1158), AND after the words *ŚARA* “a reed,” &c. Thus *āmrāmaya* “consisting of mango-trees”

गोश्व पुरीषे । ४ । ३ । १४५ ।

गोमयम् ।

No. 1200.—AND [there is the affix *mayat*] AFTER the word *GO* a cow,” IN THE SENSE OF ITS DUNG. Thus *gomaya* “cow-dung.”

गोपयसौयम् । ४ । ३ । १६० ।

गव्यम् । पयस्यम् ।

इति प्राग्दीव्यतीयाः ।

'No. 1201.—AFTER the words GO "a cow" AND PAYAS "milk," let there be the affix YAT. Thus *gavya* (No. 31) "being part of a cow." *pâyasya* "made of milk."

So much for the affixes that convey the meanings referred to under No. 1068.

प्राग्वहतेष्टृक् । ४ । ४ । १ ।

तद्वहतीत्यतः प्राक् ढगधिक्रियते ।

No. 1202.—[In each aphorism] from this one FORWARD TO No. 1218, the affix THAK bears rule.

तेम दीव्यति खनति जयति जितम् । ४ । ४ । २ ।

अत्रैर्दीव्यति खनति जयति जितं वा आत्तिकम् ।

No. 1203.—[Let there be the affix *thak*, No. 1202] when the sense is WHO PLAYS, DIGS, CONQUERS, or IS CONQUERED THEREWITH. Thus *ākshika* (No. 1101) "a dicer"—i. e. who plays, conquers, or is conquered, with dice—[and so, from a word signifying an instrument for digging may be formed what will signify "who digs therewith"].

संस्कृतं । ४ । ४ । ३ ।

दध्ना संस्कृतं दाधिकम् । मारिचिकम् ।

No. 1204.—[So, too—No. 1202—] when the sense is what is COMPOSED thereof. Thus *dādḥika* "made of curds," *mārichika* "made of pepper."

तरति । ४ । ४ । ५ ।

उडुपेन तरति । औडुपिकः ।

No. 1205.—[So, too—No. 1202—] when the sense is WHO CROSSES therewith. Thus *auḍupika* "who crosses by means of a raft."

चरति । ४ । ४ । ८ ।

हस्तिना चरति हास्तिकः । दध्ना चरति दाधिकः ।

No. 1206.—[So, too—No. 1202—] when the sense is WHO GOES ON by means thereof. Thus *hāstika* "who travels by an elephant." *dādḥika* "who gets on with [—being fed on—] curds."

संसृष्टे । ४ । ४ । २२ ।

दध्ना संसृष्टं दाधिकम् ।

No. 1207.—[So, too—No. 1202—] when the sense is SMEARED therewith. Thus *āddhika* “smeared with curds.”

उज्जति । ४ । ४ । ३२ ।

बदराण्युज्जति बादरिकः ।

No. 1208.—[So, too—No. 1202.—] when we speak of him WHO GLEANS. Thus *bādarika* “who picks up jujubes.”

रक्षति । ४ । ४ । ३३ ।

समाजं रक्षति सामाजिकः ।

No. 1209.—[So, too—No. 1202—] when we speak of him WHO AIDS. Thus *sāmājika* “who aids an assembly”—as a spectator—[—as the French say—“qui assiste à”].

शब्ददूर् करोति । ४ । ४ । ३४ ।

शब्दं करोति शब्दिकः । ददूर् करोति दार्दुरिकः ।

No. 1210.—[So, too—there is the affix *thak* as directed in No. 1202, after the words *śabda* “sound” and *dardura* “croaking,”] when we speak of WHAT MAKES A SOUND OR A CROAKING. Thus *śābdika* “what makes a sound,” *dārdurika* “what makes a croaking.”

धर्मं चरति । ४ । ४ । ४१ ।

धार्मिकः ।

No. 1211.—[So, too, there is the affix *thak* after the word *dharma* “duty”] when we speak of him WHO PRACTISES duty. Thus *dhārmika* “dutiful.”

अधर्माच्चेति वक्तव्यम् ॥ आधार्मिकः ।

No. 1212.—“IT SHOULD BE STATED THAT the affix (No. 1211) comes ALSO AFTER the word ADHARMA.” Thus *ādharma* “undutiful”

शिल्पः । ४ । ४ । ५५ ।

मृदङ्गवादनं शिल्पमस्य मार्दङ्गिकः ।

No. 1213.—[So, too—No. 1202—] when we speak of one whose ART is related thereto. Thus *mārdāṅgika* “a drummer”—whose calling is to sound the drum.

प्रहरणः । ४ । ४ । ५७ ।

असिः प्रहरणः आसिकः । धानकः ।

No. 1214.—[So, too—No. 1202—when we speak of one whose WEAPON it is. Thus *āsika* “a swordsman,” *dhānushka* “a bowman.”

शीलम् । ४ । ४ । ६१ ।

अपूपभक्षणं शीलमस्य आपूपिकः ।

No. 1215.—[So, too—No. 1202—] when we speak of one whose HABIT is related thereto. Thus *āpūpika* “one whose habit is to eat cakes.”

निकटे वसति । ४ । ४ । ७३ ।

नैकटिको भित्तुकः ।

इति ठगधिकारः ।

No. 1216.—[So, too—No. 1202—*thak* comes after the word *nikata* “neighbouring”] when we speak of one WHO DWELLS NEAR. Thus *naikatika* “living near”—for example, a beggar.

So much for the rules in which the affix *thak* is understood

प्राग्धिताद्यत् । ४ । ४ । ७५ ।

तस्मै हितमित्यतः प्राग् यदधिक्रियते ।

No. 1217.—[In each aphorism] from this one FORWARD TO No. 1226, the affix YAT bears rule.

तद्वहति रथयुगप्रासङ्गम् । ४ । ४ । ७६ ।

रथं वहति रथः । युग्यः । प्रासङ्ग्यः ।

No. 1218.—[Let there be the affix *yat*—No. 1217—] when we speak of WHAT BEARS IT—the thing borne being A CAR, a YOKE, OR a BREAK. Thus *rathya* “a carriage-horse,” *yugya* “bearing the yoke,” *prāsaṅgya* “being trained in a break.”

धुरो यद्वह्नी । ४ । ४ । ७७ ।

धुर्यः । धौरयः ।

No. 1219.—AFTER DHUR “a load,” let there be YAT OR DHAK. Thus *dhurya* or *dhaureya* (No. 1086) “a beast of burden.”

**नैवयोधर्मविषमूलमूलसीतातुलाभ्यस्तार्यतुल्य-
प्राप्यवध्यानाम्य तमसामेतसंमितेषु । ४ । ४ । ९१ ।**

नावा तार्ये नाव्यं जलम् । वयसां तुल्यो वयस्यः । धर्मेण प्राप्यं धर्म्यम् ।
विषेण वध्यः विष्यः । मूलेन आनाम्यं मूल्यम् । मूलेन समो मूल्यः । सीतया
समितं सीत्यं क्षेत्रम् । तुलया समितं तुल्यम् ।

No. 1220.—(Let *yat* come) AFTER the words NAU “a boat,” VAYAS “age,” DHARMA “merit,” VISHA “poison,” MŪLA “a root” MŪLA “something bought,” SĪTĀ “a furrow,” AND TULĀ “a balance,” when the senses of the derivatives, respectively, are “TO BE CROSSED,” “LIKE,” “ATTAINABLE.” “TO BE PUT TO DEATH,” TO BE BENT DOWN,” “EQUIVALENT TO,” “MEASURED OUT,” AND “EQUALLY MEASURED.” Thus *nāvya* “that can be crossed by a boat—water,” *vayasya* “one of like age,” *dharmya* (No. 260) “attainable through merit,” *viśhya* “to be put to death by poison,” *mūlya* “to be bent down from the root,” *mūlya* “the price equivalent to something bought,” *sītya* (No. 260) “measured out by furrows”—a field (ploughed), *tulya* “meted by a balance so as to be equal (to something else).”

तत्र साधुः । ४ । ४ । ६८ ।

सामसु साधुः सामन्यः । कर्मण्यः । शरण्यः ।

No. 1221.—(Let there be *yat*) when the sense is who is EXCELLENT IN REGARD THERETO. Thus *sāmānya* “conversant with the Sāma-veda,” *karmanya* “fit for any act,” *śaraṇya* “good for refuge.”

सभाया यः । ४ । ४ । १०५ ।

सभ्यः ।

इति यतोऽवधिः ।

No. 1222.—AFTER the word SABHĀ “an assembly,” let there be the affix YAT. Thus *sabhya* (No. 620) “an assessor.”

So much for the application of the affix *yat* (No. 1217).

प्राक्कृत्यः । ५ । १ । १ ।

तेन क्रीतमित्यतः प्राक् क्खोऽधिक्रियते ।

No. 1223.—(In each aphorism) from this one FORWARD TO No. 1231, the affix CHHA bears rule.

उगवादिभ्यो यत् । ५ । १ । २ ।

उग्रणान्ताद्गवादिभ्यश्च यत् । कृष्यापवादः । शङ्ख्यं दाह । गत्र्यम् ।

No. 1224.—AFTER what ends in U or ū, AND after the words GO, &c., there be the affix YAT. This debars *chha* (No. 1223). Thus *sāṅkavyi* (No. 1078) “fit for a stake”—wood, *gavya* “suitable for cows.”

नाभि नभं च ॥ नभ्योऽतः । नभ्यमञ्जनम् ।

No. 1225.—“AND NAPIHA substituted FOR NĀBHI “the nave of a wheel” (should be mentioned under No. 1224). Thus *nabhya* “suitable for the nave of a wheel”—as the axle, or the grease for greasing it.

तस्मै हितम् । ५ । १ । ५ ।

वत्सेभ्यो हितो वत्सीयो गोधुक् ।

No. 1226.—[Let there be *chha*] when we speak of what is SUITABLE FOR THAT. Thus *vatṣīya* “who is fit for (having the charge of) calves”—as a cow-milker.

शरीरावयवाद्यत् । ५ । १ । ६ ।

दन्त्यम् । कण्ठम् । नस्यम् ।

No. 1227.—AFTER a word denoting A PART OF THE BODY, let there be the affix YAT. Thus *dantya* “suitable for the teeth,” *kaṇṭhya* “suitable for the throat,” *nasya* “suitable for the nose.”

आत्मन्विश्वजनभोगोत्तरपदात् खः । ५ । १ । ६ ।

No. 1228.—AFTER the words ĀTMAN, VIŚWAJANA, AND after BHOGA as the FINAL TERM in a compound, let there be the affix KHA.

आत्माध्वानौ खे । ६ । ४ । १६६ ।

एतौ खे प्रकृत्या स्तः । आत्मने हितमात्मनीनम् । विश्वजनीनम् । मातृ-भोगीणः ।

इति क्यतोः पूर्णोऽवधिः ।

No. 1229.—These two words ĀTMAN “soul” AND ADHIVAN “a road, WHEN the affix KHA FOLLOWS, remain in their primitive form. Thus *ātmanīna* (Nos. 1228 and 1086) “suitable for one’s self,” *viśvajanīna* “suitable for all men,” *mātrībhogīna* “fit to be possessed by the mother.”

Here the extent of the [application of the] affixes *chha* (No. 1223) and *yat* (No. 1217) is completed.

प्राग्वतः । ५ । १ । १८ ।

तेन तु प्राग्वतः प्राक् ठञ्प्रधिक्रियते ।

No. 1230.—[In each aphorism] from this one FORWARD TO No. 1237, the affix *ṭhañ* bears rule.

तेन क्रीतम् । ५ । १ । ३७ ।

सप्तत्या क्रीतं साप्ततिकम् । प्रास्थिकम् ।

No. 1231.—[Let there be the affix *ṭhañ*—No. 1230—] when we speak of what is BOUGHT THEREWITH. Thus *sāptatika* (Nos. 260 and 1101) “bought with seventy,” *prāsthika* “bought for a *prastha*,” [—i. e. for that measure of grain or the like].

तस्येश्वरः । ५ । १ । ४२ ।

सर्वभूमिपृथिवीभ्यामणौ स्तः । अनुशतिकादीनां च । सर्वभूमेरीश्वरः
सार्वभौमः । पार्थिवः ।

No. 1232.—When we speak of THE LORD THEREOF, the affixes *an* and *añ*, respectively, come after the words *sarvabhūmi* “the whole earth,” and *prithivī* “the earth.” In accordance with No. 1180 [*a* *vriddhi* being the substitute of the vowel in both members of the compound] we have *sarvabhauma* (No. 1232) “the lord of the whole earth,” *pārthiva* “a lord of the earth.”

पङ्क्तिविंशतित्रिंशत्त्वारिंशत्पञ्चाशत्षड्विंशत्सप्त-

त्यशीतिनवतिशतम् । ५ । १ । ५६ ।

एते ह्युदशब्दा निपात्यन्ते ।

No. 1233.—The following words, the sense of which has no relation to their etymology, are anomalous—viz. *PAṆKTI* “a line,” *VIṂŚATI* “twenty,” *TRĪṂŚAT* “thirty,” *CHATVĀRIṂŚAT* “forty,” *PAÑCHĀŚAT* “fifty,” *ṢAṢṬĪ* “sixty,” *SAPTATI* “seventy,” *AŚṬĪ* “eighty,” *NAVATI* “ninety,” AND *ŚATA* “hundred.”

तदर्हति । ५ । १ । ६३ ।

श्वेतच्छत्रमर्हति श्वेतच्छत्रिकः

No. 1234.—[These may be *ṭhañ*—as in No. 1231] when we speak of one who DESERVES THAT. Thus *śvavitachchhatrika* “who deserves a white umbrella.”

दण्डादिभ्यो यः । ५ । १ । ६६ ।

भ्यो यः । दण्डमर्हति दण्डः । अर्घ्यः । वधः ।

No. 1235.—AFTER the word DAṆḌA “a fine,” &c. let there be the affix YA. Thus *daṇḍya* “deserving to be fined,” *arghya* “deserving worship,” *vaāhya* “deserving to be killed.”

तेन निर्वृत्तम् । ५ । १ । ७६ ।

अज्ञा निर्वृत्तमाह्निकम् ।

इति ठञोऽवधिः ।

No. 1236.—[There may be *than*—as in No. 1231—] when we speak of that is ACCOMPLISHED BY MEANS THEREOF. Thus *ahnika* “to be accomplished in a day”—(a certain portion of reading)

Thus far is the extent of the affix *than* (No. 1230).

तेन तुल्यं क्रिया च तिः । ५ । १ । ११५ ।

ब्राह्मणेन तुल्यं ब्राह्मणवदधीते । क्रिया चेत् किम् । गुणतुल्ये मा भूत् ।
पुत्रेण तुल्यः स्थूलः ।

No. 1237.—Let the affix VATI be added, when we speak of what is LIKE THERETO—PROVIDED [the likeness have reference to] an ACTION. Thus *brāhmaṇavad* (No. 399) *adhīte* “he studies like a Brāhman.” Why do we say “provided the likeness have reference to an action?” Because this does not apply when the likeness has reference to a quality:—thus *putrena tulyah sthūlah* “large like (i. e. as large as) the son.”

तत्र तस्येव । ५ । १ । ११६ ।

मथुरायामिव मथुरावत् सुग्रे प्राकारः । चैत्रस्येव चैत्रवन्मैत्रस्य गावः ।

No. 1238.—[The affix *vati* may be employed—as in No. 1237 when we speak of something as being] LIKE what is THEREIN OR THEREOF. Thus *mathurdvat* “like that in Mathūrā”—speaking of the rampart of Srughna; *chaitravat* “like those of Chaitra”—speaking of Maitra's cows.

तस्य भावस्त्वतली । ५ । १ । ११६

प्रतिजन्यबोधे प्रकारो भावः । गोर्भावो गोत्वम् । त्वान्तं क्लीबम् ।

No. 1239.—Let the affixes TWA AND TAL come [after a word denoting anything] when we speak of THE NATURE (or genus) THEREO. By “nature” we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive. Thus *gotwa* “the nature of a cow” [—this being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow]. What ends in *twa* is neuter.

आ च त्वात् । ५ । १ । १२० ।

ब्रह्मणस्त्व इत्यतः प्राक् त्वतलावधिक्रियेते । अपवादैः सह समावेशार्थमिदम् । चकारो नञ्छ्रज्भ्यामपि समावेशार्थः । स्त्रिया भावः स्त्रीणम् । स्त्रीत्वम् । स्त्रीता । पौंसम् । पुंस्त्वम् । पुंस्ता ।

No. 1240.—AND [in each aphorism] from this one forward AS FAR AS the aphorism V. 1. 136, the affixes TWA and *tal* bear rule. This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes]. The word “and” [in the aphorism] is intended to secure their admission notwithstanding the affixes *nan* and *snan* [see No. 1079]. Thus “the nature of a female” may be expressed by either *straiṇa*, (No. 1076) or *strítwa* or *strítá*, and “the nature of a male” by *pauṇsna*, or *punstwa*, or *punstá*.

पृथ्वादिभ्य इमनिज्वा । ५ । १ । १२२ ।

वाचनमण्णादिसमावेशार्थम् ।

No. 1241.—AFTER the words PRITHU “large,” &c., there is OPTIONALLY the affix IMANICH. The expression “optionally” is employed with the intention of securing admission for the affixes *an*, &c.

र ङतो हलादेर्लघोः । ६ । ४ । १६१ ॥

इष्टमेयस्सु ।

No. 1242.—Let RA be the substitute OF RI, PRECEDED BY a CONSONANT and NOT LONG BY POSITION (No. 483).

टेः । ६ । ४ । १५५ ।

टेलोप इष्टमेयस्सु । एयमुदुभृशङ्गशदृढपरिवृढानामेव रत्वम् । एयाभावः प्रथिमा । पार्थवम् । मदिमा । मार्दवम् ।

No. 1243.—Let there be elision OF THE LAST VOWEL WITH WHAT FOLLOWS IT, when the affixes *ishthan* (No. 1306), *iman* (No. 1241) and *iyasun* (No. 1310) follow. The change to *ra* (directed by No. 1242) belongs only to the words *prithu* “large,” *mṛidu* “soft,” *bhṛīṣa* “much,” *kṛīṣa* “thin,” *dṛiḍha* “strong,” and *parivṛiḍha* “a superior.” Thus *prathiman* (Nos. 1241 and 1243) or *pārthava* “greatness,” *mradiman* or *mārdava* “softness.”

वर्णदृढादिभ्यः प्यञ्च । ५ । १ । १२३ ।

चादिमनिच् । शौक्यम् । शुक्लिमा । दार्व्यम् । द्रढिमा ।

No. 1244.—AND the affix *SHYAN* may come AFTER words denoting COLOURS, AND after the words *DRIDHA* “strong,” &c. By the “and” it is meant that the affix *imanich* (No. 1241) may be employed. Thus *śaukya* or *śuklimar* “whiteness,” *dārḍhya* or *draḍhiman* (No. 1242) “firmness.”

गुणवचनब्राह्मणादिभ्यः कर्मणि च । ५ । १ । १२४ ।

चाद्भावे । जडस्य भावः कर्म वा जाड्यम् । मौढ्यम् । ब्राह्मण्यम् । आकृतिगणोऽयम् ।

No. 1245.—AND WHEN ACTIONS ARE SPOKEN OF [*shyan* may come] AFTER words EXPRESSIVE OF QUALITIES, AND after the words *BRÁHMAṆA*, &c. By the “and” it is meant that this affix may be employed when the *nature* (No. 1239) is spoken of. Thus *jāḍya* or *mauḍhya* “the nature or the conduct of an idiot,” *bráhmaṇya* “the nature or the conduct of a Bráhman.” This class of words (“*bráhmaṇa*, &c.”) is one the fact of a word’s belonging to which is known only from the forms [met with in writers of authority—see No. 53.]

सख्युर्यः । ५ । १ । १२६ ।

सख्यम् ।

No. 1246.—AFTER the word *SAKHI* “a friend” there may be the affix *Y*. Thus *sakhya* “friendship.”

कापिज्ञात्योर्दत् । ५ । १ । १२७ ।

कापेयम् । ज्ञातेयम् ।

No. 1247.—AFTER the words *KAPI* “a monkey” AND *JNÁTI* “a Kinsman” there may be the affix *PHAK*. Thus *kápeya* (Nos. 1086 and 1073) “the nature or conduct of a monkey,” *jñáteya* “affinity.”

पत्यस्तपुरोहितादिभ्यो यक् । ५ । १ । १२८ ।

सेनापत्यम् । पौरोहित्यम् ।

इति नञ्स्त्रजोरधिकारः ।

No. 1248.—AFTER words ENDING IN PATI, AND after the word PUROHITA “a priest,” &c., there may be the affix YAK. Thus *sainā-patya* “the duty of a general,” *paurokitya* “the office of a priest.”

So much for the province of the affixes *nan* and *snan* (No. 1077).

धान्यानां भवने क्षेत्रे खञ् । ५ । २ । १ ।

मुद्गानां भवनं क्षेत्रं मौद्गीनम् ।

No. 1249.—WHEN we speak of a PLACE FOR GRAIN, OR a FIELD of it, there may be the affix KHAN. Thus *maūdgīna* (No. 1086) “fit for kidney-beans”—meaning a place for storing them or field for growing them.

व्रीहिशाल्योर्ढक् । ५ । २ । २ ।

व्रहेयम् । शलेयम् ।

No. 1250.—(In the senses specified in No. 1249) the affix DHAK may come after the words VRĪHI AND ŚĀLI “rice.” Thus *vraiheya* or *śāleya* “fit for rice” a field.

हैयंगवीनं संज्ञायाम् । ५ । २ । २३ ।

नवनीते निपातितोऽयम् ।

No. 1251.—The word HAIYAṅGAVĪNA—an APPELLATIVE signifying “fresh butter”—is anomalous.

तदस्य संजातं तारकादिभ्य इतच् । ५ । २ । ३६ ।

तारकः संजाता अस्य तारकितं नभः । पण्डितः । आकृतिगणोऽयम् ।

No. 1252.—The affix ITACH may come AFTER the words TĀRAKA “a star,” &c., when we speak of THAT WHEREOF THIS IS OBSERVED. Thus *tārakita* “starry”—[speaking of the sky, the stars of which are observed], *paṇḍita* “learned”—[in whom *paṇḍā* “learning” is observed].

This class of words (“*tāraka*, &c.”) is one the fact of a word's belonging to which is known only from the terms [met with in writers of authority—see No. 53].

प्रमाणो द्वयसज्दघ्नज्मात्रचः । ५ । २ । ३७ ।

ऊह प्रमाणमस्य ऊरुद्वयसम् । ऊरुदघ्नम् । ऊरुमात्रम् ।

No. 1253.—WHEN we speak of something as being of a certain MEASURE, the affixes DWAYASACH, DAGHNACH AND MÁTRACH [may come after that to which we remark its 'equality']. Thus *úrudwayasa*, or *úrudaghlina*, or *úrumatra*, "as high as the thigh."

यत्तदेतेभ्यः परिमाणो वतुप् । ५ । २ । ३८ ।

यत् परिमाणमस्य यावान् । तावान् । एतावान् ।

No. 1254.—WHEN we speak of MEASURE, let the affix VATUP come AFTER the pronouns YAD, TAD, AND ETAD. Thus *yavat* (No. 377) 'as much as'—(i. e. "the measure thereof being that which"—), *távat* "so much," *etávat* "thus much."

संख्याया अवयवे तयप् । ५ । २ । ४२ ।

पञ्चावयवा अस्य पञ्चतयम् ।

No. 1255.—The affix TAYAP may come AFTER a NUMERAL WHEN [we speak of something as having that number of] PARTS. Thus *pañchataya* "having five parts."

द्वित्रिभ्यां तयस्यायज्वा । ५ । २ । ४३ ।

द्वयम् । द्वितयम् । त्रयम् । त्रितयम् ।

No. 1256.—The affix AYACH is OPTIONALLY the substitute OF TAYA (No. 1255) AFTER DWI "two" and TRI "three." Thus *dwaya* or *dwaitaya* "a couple," *traya* or *tritaya* "a triad."

उभादुदात्तो नित्यम् । ५ । २ । ४४ ।

उभयम् ।

No. 1257.—AFTER the word UBHA "both," the affix *ayach** ACUTELY ACCENTED, shall ALWAYS be employed (and never *tayap*—No. 1256). Thus *ubhaya* "the set of both."

तस्य पूरणो षट् । ५ । २ । ४८ ।

एकादशानां पूरणे एकादशः ।

No. 1258.—Let DAT be the affix WHEN we speak of the COMPLETER THEREOF. Thus *ekādāśa* "the eleventh"—(i. e. the one which, added to ten, completes the eleven).

नान्तादिसंख्यादेर्भ । ५ । २ । ४६ ।

महागमः । पञ्चानां पूरणः पञ्चमः । नान्तात् किम् । विंशः ।

No. 1259.—Let MAT be the augment [of the affix *ḍaṭ*—No. 1258—] AFTER WHAT NUMERAL ENDS WITH the letter N AND IS NOT PRECEDED BY another NUMERAL [i. e. not being at the end of a compound numeral such as *trayodaśan* “thirteen”]. Thus *pañchama* “the fifth” [the completer of the five]. Why do we say “ends with the letter *n*?” Witness *viṁśa* (No. 1260) “the twentieth.”

ति विंशतेर्ति । ६ । ४ । १४२ ।

विंशतेर्भस्य तिश्चस्य लोपो ङिति परे । विंशः । असंख्यादेः किम् । एकादशः ।

No. 1260.—Let there be elision of the syllable TI of the word VIṂŚATI “twenty,” being a *bla* (No. 185), WHEN an affix WITH an INDICATORY D FOLLOWS. Thus *viṁśa* (No. 1258) “the twentieth.” Why do we say (in No. 1259) “not preceded by another numeral?” Witness *ekādaśa* “the eleven”—[from *ekādaśaṇ* “eleven”]

षः कातंकतिपयचतुरां युक् । ५ । २ । ५१ ।

ङटि । षण्णां पूरणः षष्ठः । कतिपयः । कातंपयश्चस्यात् एव ङट् । कतिपययः । चतुर्यः ।

No. 1261.—When *ḍaṭ* (No. 1258) follows, let THUK be the augment OF the words SHASH “six,” KATI “how many?,” KATIPAYA “several,” AND CHATUR “four.” Thus *shashṭha* “the sixth” [the completer of the six—]; *katitha* “the which in order?” [i. e. the first, second, or what?]. The word *katipaya* [though not a numeral and hence not falling under No. 1258] takes the affix *ḍaṭ* in consequence of this rule [which directs that this affix following that word shall receive an augment]. Thus *katpayatha*, “the one in order after several”—[i. e. the one in order after the second, third, or the like indefinitely—]; *chaturtha* “the fourth.”

द्वेस्तीयः । ५ । २ । ५४ ।

द्वोऽपवादः । द्वयोः पूरणो द्वितीयः ।

No. 1262.—AFTER the word DWI “two” let the affix be TĪYA. This debars *ḍaṭ* (No. 1258). Thus *dvitīya* “the second”—that which completes the two.

त्रेः संसारणं च । ५ । २ । ५५ ।

तृतीयः ।

No. 1263.—AND AFTER the word TRI “three” [let there be *trya*—No. 1254—] AND let a VOWEL be substituted for the semi-vowel—[i. e. let there be the vowel *ri* in the room of the *r*]. Thus *trīṭya* (No. 283) “the third.”

श्रोत्रियंश्छन्दोऽधीते । ५ । २ । ८४ ।

श्रोत्रियः । वेत्यनुवृत्तेश्छान्तसः ।

No. 1264.—The word ŚROTRIYAN is anomalously employed to denote one WHO HAS STUDIED THE CHHANDÁS—i. e. the Scriptures. Thus (the final *n* being indicative) *śrotriya* “a Brāhman learned in the Vedas.” As the word “optionally” is supplied [from V. 2. 77.] we may also have *chhāndasa* in the same sense.

पूर्वादिनिः । ५ । २ । ८६ ।

पूर्वं ज्ञातमनेन पूर्वो ।

No. 1265.—The affix INI may come AFTER the word PŪRVA “former,” when we speak of one by whom something was formerly known (or the like). Thus *pūrvin* “by whom something was formerly known (or the like).”

सपूर्वाच्च । ५ । २ । ८७ ।

कृतपूर्वो ।

No. 1266.—AND [the affix *ini*—No. 1265—] may come AFTER the word PŪRVA WITH some [related word prefixed]. Thus *kṛitapūrvin* “who formerly made.”

इष्टादिभ्यश्च । ५ । २ । ८८ ।

इष्टमनेन इष्टी । अधीती ।

No. 1267.—AND [the affix *ini*—No. 1265—] may come AFTER the words ISHTA “wished,” &c. Thus *ishṭin* “who wished.” *adhītin* “who studied.”

तदस्यास्त्यस्मिन्निति मतुप् । ५ । २ । ९४ ।

गवोऽस्यास्मिन् वा सन्ति गोमान् ।

No. 1268.—The affix MATUP may come after a word denoting anything, when we speak of one WHOSE IT IS, or IN WHOM IT IS. Thus *gomat* "who has cows" [as a man], or "in which there are cows" [as a pasture].

तसौ मत्वर्थे १ । ४ । १६ ।

तान्तसान्तौ भसंतौ स्तो मत्वर्थे प्रत्यये । संप्रसारणम् । विदुष्यान् ।

No. 1269.—Words ENDING IN T AND words ending in S are called *bha*, WHEN an affix WITH FORCE OF MATUP (No. 1268) FOLLOWS. [Thus in the example following, by No. 382, which applies, in virtue of the word's being a *bha*], a vowel is substituted for the semi-vowel [of the word *vidwas* "a sage"] and we have *vidushmat* "where there are sages."

गुणवचनेभ्यो मतुपो लुगिष्टः । शुक्लो गुणोऽस्यास्तीति शुक्लः पटः । कृष्णः ।

No. 1270.—The ELISION (*luk*) OF MATUP IS WISHED [by Patañjali] AFTER WORDS DENOTING QUALITIES [when we speak of one who possesses the quality]. Thus *sukla* "in which there is the quality of white"—as (white) cloth, *krishna* "in which there is the quality of black."

प्राणिस्यान्ता नञन्यतरस्याम् । ५ । २ । ६६ ।

बूढालः । बूढावान् । प्राणिस्यात् किम् । शिखावान् द्रीपः । प्राण्यङ्गादेव । नेह । मेधावान् ।

No. 1271.—The affix LACH [with the force of *matup*—No. 1268—] may OPTIONALLY come AFTER a word ENDING IN long *Ā* and denoting something THAT EXISTS (as a member thereof) IN a LIVING BEING. Thus *chūdāla* or *chūdāvat* (No. 1245) "crested." Why do we say "that exists in a living being?" Witness *śikhāvat* "crested"—when it means "a lamp" [with its crest of flame]. As the affix *lach* can be employed only after what denotes "a member or limb" of a living being, it cannot be employed in the following case—viz.—*medhāvat* "possessing intelligence."

लोमान् पामनादिपिच्छादिभ्यः शनेलचः । ५ । २ । १०० ।

लोमादिभ्यः शः । लोमशः । लोमवान् । पामादिभ्या नः । पामनः ।

No. 1272.—AFTER the words LOMAN "hair of the body." &c., PAMAN "cutaneous eruption," &c., AND PICHCHHA "rice-water," &c.

there may be the affixes ŚA, AN, AND ILACH. Thus—the affix *śa* being placed after *loman*, &c., we may have *lomaśa* (No. 200) or (by No. 1268) *lomavat* “hairy;” and the affix *na* being placed after *pāman*, &c we may have *pāmana* “scabby.”

अङ्गात् कल्याणे । अङ्गना ।

No. 1273.—“[And the affix *na*—No. 1272—may come] AFTER the word AṅGA ‘the body,’—WHEN we speak of those whose persons are BEAUTIFUL.” Thus *aṅganā* (No. 1341) “a woman.”

लक्ष्म्या अक्ष । लक्ष्मणः । पिच्छादिभ्य इलच् । पिच्छिलः । पिच्छवान् ।

No. 1274.—“Short A may be the substitute of the word LAKṢMĪ ‘prosperity,’ AND [there is the affix *na*].” Thus *lakṣhmaṇa* “prosperous.”

The affix *ilach* [as stated in No. 1272] being optional after *pichchhā* &c. we may have *pichchhila* or *pichchhavat* “broth of rice-water.”

दन्त उन्नत उरच् । ५ । ३ । १०६ ।

उन्नता दन्ता अस्य दन्तुरः ।

No. 1275.—The affix URACH may come AFTER the word DANTA “a tooth,” WHEN PROMINENT teeth are connoted. Thus *dantura* “who possesses prominent teeth.”

केशाः । अन्यतरस्याम् । ५ । २ । १०६ ।

केशवः । केशवान् ।

No. 1276.—AFTER the word KEŚA “hair” the affix VA may OPTIONALLY come. Thus *keśava* or *keśavat* “possessing [a fine head of] hair.”

अन्येभ्योऽपि दृश्यते । मणिवः ।

No. 1277.—“[This affix—*va*—No. 1276]—IS SEEN AFTER OTHER WORDS ALSO.” Thus *maṇiva* “possessing a gem”—[one of the serpents of Pātāla].

अर्णवो लोपश्च । अर्णवः ।

No. 1278.—“[The affix *va*—No. 1276—may come] AFTER the word ARṆA “water,” AND then there is ELISION of the final *a*.” Thus *aṇava* “the ocean.”

अत निठने । ५ । २ । ११५ ।

दण्डी । दण्डिकः ।

No. 1279.—AFTER words ending in short A there may be the affixes IKI AND THAN [with the force of *matup*—No. 1268—]. Thus *ḍaṇḍin* or *ḍaṇḍika* (No. 1101) “having a staff.”

व्रीह्यादिभ्यश्च । ५ । २ । ११६ ।

व्रीही । व्रीहिकः ।

No. 1280.—AND [the affixes mentioned in No. 1279 may come] AFTER the words VRĪHI “rice,” &c. Thus *vrīhin* or *vrīhika* “having or bearing rice.”

अस्मायामेधास्रजौ विनिः । ५ । २ । १२१ ।

यशस्वी । यशस्वान् । मायावी । मेधावी । स्रज्वी ।

No. 1281.—AFTER words ending in AS, AND after MÁYÁ “illusion,” AND MEDHÁ “intelligence,” AND SRAJ “a garland,” there may be the affix VINI. Thus *yaśasvin* or *yaśasvat* (No. 1268) “famous,” *máyāvin* “illusive,” *medhāvin* “intelligent,” *sragvin* “wearing a garland.”

वाचो ग्मिनिः । ५ । २ । १२४ ।

वाग्मी ।

No. 1282.—AFTER the word VÁCH “speech” there may be the affix GMINI. Thus *vágmin* (No. 333) “eloquent.”

अर्श आदिभ्योऽच् । ५ । २ । १२७ ।

अर्शसः । आर्शतिगणोऽयम् ।

इति मत्वर्थीयाः ।

No. 1283.—AFTER the words ARŚAS “piles,” &c., there may be the affix ACH. Thus *arśasa* “afflicted with piles.” This is a class of words, the words belonging to which are known only by their forms—(No. 53).

So much for the affixes which have the same force as *matup*—(No. 1268).

प्राग्दिशो विभक्तिः । ५ । ३ । १ ।

दिक्शब्देभ्य इत्यतः प्राग्वत्यमाणाः प्रत्यया विभक्तिसंज्ञाः स्युः ।

अथ स्वार्थिजाः ।

No. 1284.—Let the affixes that are spoken of from this aphorism FORWARD as FAR AS V. 3. 27. be called VIBHAKTI.

The affixes spoken of henceforward leave to the words their own denotation [—see No. 1287.—The rule No. 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this].

किंसर्वनामबहुशब्दाच्चैति प्राग्दिशोऽधिक्रियते । ५ । ३ । २ ।

किमः सर्वनाम्ना बहुशब्दाच्चैति प्राग्दिशोऽधिक्रियते ।

No. 1285.—[The affixes mentioned under No. 1284 are to come] AFTER the word KIM “what?” AND after a PRONOMINAL, AND BAHU “much” but NOT AFTER THOSE [of the pronominals—No. 170—] OF WHICH THE FIRST IS DWI “two” [*kim*—which is among these—having been already specified]. This set of provisions exercises as influence on each rule as far as V. 3. 27.

पञ्चम्यास्तसिल् । ५ । ३ । ७ ।

पञ्चम्यन्तेभ्यः किमादिभ्यस्तसिल् वा स्यात् ।

No. 1286.—AFTER the words *kim*, &c. (No. 1285) in THE FIFTH CASE let there be optionally the affix TASIL.

कु तिहोः । ७ । २ । १०४ ।

किमः कुस्तादौ हादौ च विभक्तौ । कुतः । कस्मात् ।

No. 1287.—The substitute of *kim* “what?” is KU, WHEN a *vibhakti* (No. 1284) beginning with the letter T [called *ti* in the aphorism, for the sake of pronunciation] OR H FOLLOWS. Thus *ku'tah* (No. 1286) “from what?” or “whence?”

इदम इष् । ५ । ३ । ३ ।

प्राग्दिशीये । इतः ।

No. 1288.—The substitute OF IDAM “this” is IS, when one of the affixes specified under No. 1284 follows. Thus *itah* (No. 1286) “from this” or “hence.”

एतदोऽन् । ५ । ३ । ५ ।

प्राग्दिशीये । अनेकालत्वात् सर्वादेशः । अतः । अमुतः । यतः । ततः । बहुतः । द्वावेस्तु । द्वाभ्याम् ।

No. 1289.—The substitute OF ETAD "this," when one of the affixes specified under No. 1284 follows, is AN. As it, consists of more than one letter, this substitute takes the place of the whole term (No. 58). Thus *atah* (Nos. 1286 and 200) "from this" or "hence," [and, as further applications of No. 1286 we, have] *amutah* (No. 386) "hence," *yatah* "whence," *tatah* "thence," *bahutah* "from many,"—but as, after *dwí*, &c. (No. 1285), the affix is not allowable, we can express "from the two," only by *dwábhyám*.

पर्यभिभ्यां च । ५ । ३ । ६ ।

तसि । परितः । सर्वत इत्यर्थः । अभितः । उभयत इत्यर्थः ।

No. 1290.—AND the affix *tasil* may come AFTER THE TWO words PARI "around" AND ABHI "against." Thus *paritah*—meaning "all round," and *abhitah*—meaning "on both sides."

सप्तम्यास्त्र । ५ । ३ । १० ।

कुत्र । यत्र । बहुत्र ।

No. 1291.—AFTER (the words *kim* &c.,—No. 1285—in) THE SEVENTH CASE let there be optionally the affix TRAL. Thus *kutra* (No. 1287) "in what?" or "where?"; *yatra* (Nos. 213 and 300) "where," *bahutra* "in many places."

दमा हः । ५ । ३ । ११ ।

त्रतोऽपवादः । इह ।

No. 1292.—AFTER IDAM "this" (in the 7th case) let there be the affix HA. This debars *tral* (No. 1290). Thus *iha* (No. 1288) "here."

किमोऽत् । ५ । ३ । १२ ।

वा स्यात् ।

No. 1293.—AFTER KIM "what?" [in the 7th case] let there be optionally AT.

क्वाति । ७ । २ । १०५ ।

किमः । क् । कुत्र ।

No. 1294.—The substitute of *kim* "what?" WHEN the affix AT (No. 1292) FOLLOWS, is KWA. Thus *kwa*, is the same sense as *kutra* (No. 1291), "where"

इतराभ्योऽपि दृश्यन्ते । ५ । ३ । १४ ।

. पञ्चमीसप्तमीतरविभक्त्यन्तादपि दृश्यन्ते । वृश्चिषहणाद्वच-
दादियोगएव । स भवान् । ततो भवान् । तत्र भवान् । ततो भवन्तम् ।
तत्र भवन्तम् । एवं दीर्घायुः । देवानां प्रियः । आयुष्मान् ।

No. 1295.—THESE affixes *tasil* (No. 1286), &c., ARE SEEN coming AFTER *kim* &c. (No. 1285) ending with OTHER case-affixes ALSO besides the (No. 1286) and 7th (No. 1291). By the employment of the expression "are seen" it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as *bhava* "your Honour." Thus, employed in the same sense as *sa bhavān* "your Honour," we see *tato bhavān* and *tatra bhavān*; and, in the 2nd case, *tato bhavantam* and *tatra bhavantam*. So too [when the word in juxtaposition is] *dīrghāyus* "long-lived," *devānām priya* "dear to the gods," or *āyushmat* "long-lived."

सर्वैकान्यकिंयत्तदः काले दा । ५ । ३ । १५ ।

सप्तम्यन्तेभ्यः कालार्थं दा स्यात् ।

No. 1296.—Let *DĀ* come AFTER *SARVA* "all," *EKA* "one," *ANYA* "other," *KIM* "what?" *YAD* "which," AND *TAD* "that," in the 7th case, when we speak of TIME.

नवस्य सोऽन्यतरस्यां दि । ५ । ३ । १६ ।

दादौ प्राग्दिशीये सर्वस्य सो वा । सर्वस्मिन् काले सदा । सर्वदा ।
अन्यदा । कदा । यदा । तदा । काले किम् । सर्वत्र देशे ।

No. 1297.—The substitute, OPTIONALLY, OF *SARVA* "all," is *SA*, WHEN an affix, of those specified under No. 1284, beginning with the letter *D*, FOLLOWS. Thus *sadā* (No. 1296) or *sarvadā* "at every time" or "always," *anyadā* "at another time," *kudā* "when?" *yadā* "when," *tadā* "then." Why "when we speak of time" (No. 1296)? Witness *sarvatra* [where, although the case is the 7th, the affix is not *dā* because the sense is] "in every place" or "everywhere."

इदमो हिंल् । ५ । ३ । १६ ।

सप्तम्यन्तात् ।

No. 1298.—AFTER *IDAM* "this," in the 7th case, let there be the affix *RHIL*.

तेतो रथोः । ५ । ३ । ४ ।

इदम एत इत् एतो स्तो रेफादौ थकारादौ च प्राग्निशीये परे । अस्मिन् काले ए तर्हि । क. ले किम् । इह देशे ।

No. 1299.—Of *idam* “this” [when we speak of *time*] the substitutes are the two *ETA* AND *IT*, WHEN an affix, of those specified under No. 1284, beginning with the letter *R* OR beginning with the letter *TH*, respectively, FOLLOWS. Thus *etarhi* “at this time.” Why “when we speak of time?” Witness *iha* [formed by No. 1292 when we mean] “in this *place*” or “here.”

अनद्यतने िलिन्यतरस्याः । ५ । ३ । २१ ।

कर्हि । कदा । यर्हि । यदा । तर्हि । तदा ।

No. 1300.—WHEN we speak of time NOT OF THE CURRENT DAY, the affix *RHIL* may be employed OPTIONALLY. Thus *karhi* (Nos. 297 and 260) or *kadā* (No. 1296) “when?” *yarhi* or *yadā* “when,” *tarhi* or *tadā* “then.”

एतदः । ५ । ३ । ५ ।

एत इत् एतो स्तो रेफादौ थादौ च प्राग्निशीये । एतस्मिन् काले एतर्हि ।

No. 1301.—OF *ETAD* “this,” [when we speak of *time*], the substitutes are the two *eta* and *it*, when an affix, of those specified under No. 1284, beginning with the letter *r* or with the letter *th*, respectively, follows. Thus *etarhi* “at this time.”

प्रकारवचने थाल् । ५ । ३ । २३ ।

प्रकप्रवृत्तिभ्यः किमादिभ्यस्याल् । तेन प्रकारेण तथा ।

No 1302.—The affix *THÁL* may come after the words *kim &c.*, (No. 1235) WHEN WE SPEAK OF A KIND, or manner, of being. Thus *tathá* “so,” “in that manner.”

इदमस्यमुः । ५ । ३ । २४ ।

थालोऽपवादः ।

No. 1303.—AFTER the word *IDAM* “this” let there be the affix *THAMU*. This debars *thál* (No. 1302).

एतदोऽपि वाच्यः । अनेन एतेन प्रकारेण वा इत्थम् ।

No. 1304.—“ It [viz., *thāmu*—No. 1303] SHOULD BE STATED TO COME AFTER ETAD ‘this’ ALSO.” Thus *ittham* (Nos. 1299 and 1301—) “thus,” “in this manner.”

किमश्च । ५ । ३ । २५ ।

केन प्रकारेण कथम् ।

इति प्राग्दिशीयाः ।

No. 1305.—AND AFTER KIM “what?” [the affix *thāmu*—No 1303—may come. Thus *katham* (No. 297) “how?” “in what manner?” So much for the affixes specified under No. 1284.

अतिशायने तमबिष्टनौ । ५ । ३ । ५५ ।

अतिशयविशिष्टार्थवृत्तेः स्वार्येतौ स्तः । अयमेवामतिशयेनात्र साम-
तमः । लघुतमः । लघिष्ठः ।

No. 1306.—These two affixes, TAMAP AND -ISHṬHAN, come after a word, the word retaining its denotation, WHEN the sense is differenced by EXCESS. Thus *ādhyatama* “the richest”—“he who—of these—is wealthy *kar’* εἰς ὅχλῳ or *par excellencē*; *laghutama* or *lughishṭha* (No. 1243) “the lightest.”

तिङ्शच । ५ । ३ । ५६ ।

तिङन्तादतिशये क्वात्ये तमप् स्यात् ।

No. 1307.—AND AFTER what ends with a TENSE AFFIX, when, excess is to be connoted, let there be the affix *tamap* (No. 1306).

तरप्तमपौ घः । १ । १ । २२ ।

No. 1308.—Let the two affixes [of the comparative and the superlative degree, viz.] TARAP AND TAMAP be called GHA.

तिङ्तिङ्द्व्ययचादाम् व्यप्रकर्षे । ५ । ४ । ११ ।

किम् एदन्तात् तिङोऽव्ययाच्च यो घस्तदन्तादाम् स्यात् तु द्व्यप्रकर्षे ।
किंतमाम् । पचतितमाम् । उच्चैस्तमाम् । द्व्यप्रकर्षे तु । उच्चैस्तमस्ततः ।

No. 1309.—AFTER KIM “what?” AND WHAT ENDS WITH THE letter E OR with a TENSE-AFFIX, AND after an INDECLINABLE, let there be ÁMU AFTER an AFFIX OF the comparative or superlative DEGREE—but NOT IF THE EXCESS BELONGS TO a SUBSTANCE. Thus

kintamdm "how excessively [it 'rains—or the like]!" *pachatitam* "he cooks surprisingly," *uchchaistamdm* "most, loftily or loudly." But when the excess belongs [not to an action, &c., but] to a substance—*uchchaistamas taruh* "a most lofty tree."

द्विवचनविभक्त्योऽपपदे तरबीयसुनौ । ५ । ३ । ५७ ।

द्वयोरैकस्यातिशये विभक्त्ये चोपपदे सुप्तिङन्तादेतौ स्तः । पूर्वयोरपवादः । अयमनयोरतिशयेन लघुर्लघुतरः । लघीयान् । उदीच्याः प्राच्येभ्यः षट्सराः । पटीयांसः ।

No. 1310.—These two affixes TARAP AND ÍYASUN come after what ends with a case-affix or a tense-affix, WHEN THE TERM IN CONSTRUCTION with it is a DUAL, and there is excess in the one out of the two, AND WHEN [to mark excess] the term in construction is CONTRASTED [by the affix of the fifth case with the sense of "than,"—II. 3. 42]. This debars the two former affixes (No. 1306). Thus *laghutara* or *laghtyas* "the lighter—[the one of the two that is] light *par excellence*]; and so too when we speak of the Northerners as being "more clever" *práchyebhyah* "than the Easterns."

प्रशस्यस्य श्रः । ५ । ३ । ६० ।

इष्टेयसोः । परतः ।

No. 1311.—Of the word PRASASYA "excellent" let ŚRA be the substitute when *ishthan* (No. 1306) and *iyasun* (No. 1310) follow.

प्रत्यैकाच् । ६ । ४ । १६३ ।

इष्टादावेकाच् प्रहत्या स्यात् । श्रेष्ठः । श्रेयान् ।

No. 1312.—Let a word WITH a SINGLE VOWEL remain IN its ORIGINAL FORM when the affix *ishthan* or the like (No. 1311) follows. Thus *śreshtha* "most excellent," *śreyas* "more excellent."

ज्य च । ५ । ३ । ६१ ।

प्रशस्यस्य ज्यादेश इष्टेयसोः । ज्येष्ठः ।

No. 1313.—AND JYA may be the substitute of the word *prasasya* (No. 1311) when the affixes *ishthan* and *iyasun* follow. Thus *jyeshtha* "the most excellent."

ज्या । दायसः । ६ । ४ । १६० ।

जादेः परस्व । ज्यायान् ।

No. 1314.—Let long *á* be the substitute OF the affix *iyasun* coming AFTER *JYA* (No. 1313). By No. 88 the substitute takes the place of the first letter only. Thus *jyáyas* “more excellent.”

बनेर्लोपा भू च बहोः । ६ । ४ । १५८ ।

बहोः परयोरिम्यसोर्लोपः स्याद्बहोश्च भूरादेशः । भूमा ।

No. 1315.—Let there be elision of *ima* (No. 1241) and *iyasun* (No. 1310) coming AFTER the word *BAHU* “much,” AND let *BHÚ* be the substitute OF *BAHU*. Thus *bhúman* “multeity.”

ष्ठस्य यिट् च । ६ । ४ । १५९ ।

बहोः परस्य इष्ठस्य लोपः स्याद्विडागमश्च । भूयिष्ठः ।

No. 1316.—Let there be elision OF (the first letter of) *ISHTHAN* (No. 1306) coming after the word “*bahu* “much,” AND let there be the augment *YIT*. Thus *bhúyishtha* “most.”

विन्मतोऽलुः । ५ । ३ । ६५ ।

रष्टेयसोः । अतिशयेन सखी । सखिष्ठः । सखीयान् । अतिशयेन त्वखान् । त्वचिष्ठः । त्वचीयान् ।

No. 1317.—Let there be ELISION OF *VIN* (No. 1281) and *MATU* (No. 1268) when *ishthan* (No. 1306) and *iyasun* (No. 1310) follow. Thus [from *sragwin* “garlanded”] *srajishtha* “most profusely decorated with garlands,” *srajíyas* “more profusely decorated with garlands,” *twachishtha* “having abundant skin or bark,” *twachíyas* “having more skin.”

षदसमाप्ती कल्पः श्यदेशायरः । ५ । ३ । ६७ ।

ईषदूनो विद्वान् विद्वत्कल्पः । विद्वद्देश्यः । विद्वद्देशीयः । पचतिकल्पम् ।

No. 1318.—The three affixes, *KALPA*, *DEŚYA*, AND *DEŚYAR*, may be employed WHEN there is a SLIGHT INCOMPLETENESS. Thus *vidwatkalpa* “who is somewhat less than a learned man”—“an inferior scholar,”—and, in the same sense, *vidwaddesya* and *vidwaddesya*. [So too with a verb]—*pachatikalpam* “he cooks incompletely” or “he does not finish cooking.”

विभाषा सुपो बहुच् परस्तात् तु । ५ । ३ । ६८ ।

ईषदूनः पटुः बहुपटुः । पटुकल्पः । सुपः किम् । पचतिकल्पम् ।

No. 1319. OPTIONALLY BAHUCH [in the sense specified in No. 1318] may come AFTER what ends with a CASE AFFIX—BUT [instead of AFTER, let it stand] BEFORE. Thus *bahupati* or *patukalpa* “almost clever”—“clever *minus* a little.” Why do we say “after what ends with a case-affix?” Because, with a verb, we can have only such a form as *pachatikalpam*—see No. 1318.

प्रागिवात् कः । ५ । ३ । ७० ।

इवे प्रतिष्ठातावित्यतः प्राक् काधिकारः ।

No. 1320.—[In each aphorism] from this one FORWARD AS FAR AS No. 1326, there is the influence of the affix KA.

अव्ययसर्वनाम्नामकच् प्राक् टेः । ५ । ३ । ७१ ।

कापवादः ।

No. 1321.—Let AKACH come BEFORE THE LAST VOWEL WITH WHAT FOLLOWS it OF INDECLINABLES AND PRONOMINALS. This debars *ka*. (No. 1320).

अज्ञाते । ५ । ३ । ७३ ।

कस्यायमश्वोऽश्वकः । उच्चकैः । नीचकैः । सर्वकैः ।

No. 1322.—WHEN the thing is spoken of as UNKNOWN [then let there be *ka*—No. 1320—]. Thus *asvaka* “the horse [of whom is this]?” *uchchakaih* “[is it] high?” *nichakaih* “[it is] low?” *surva-kaih* [was this agreed to] by all?”

कुत्सितोऽश्वोऽश्वकः । ५ । ३ । ७४ ।

कुत्सितोऽश्वोऽश्वकः ।

No. 1323.—WHEN the thing is spoken of as CONTEMPTIBLE [then let there be *ka*—No. 1320—]. Thus *asvaka* “a sorry horse.”

किंयत्ने निर्धारणे द्वयोरेकस्य तदच् । ५ । ३ । ७५ ।

अनयोः कतरो वैष्णवः । यतः । ततः ।

No. 1324.—Let the affix DATARACH come AFTER the words KIM “what?” YAD “which,” AND TAD “that,” WHEN the point in question is the DETERMINING OF THE ONE out OF TWO. Thus *katara* “which of the two?”—which one is the follower of Vishṇu;—*yatara* “of the two the one who,” *tatara* “of the two—that one.”

वा.बहूनां जातिपारेष्वने डतमच् । ५ । ३ । ६३ ।

जातिपरिप्रश्नदति प्रत्याख्यातमाकरे । कतमो भवतां कठः । यतमः ।
ततमः । वायदणमकजर्थम् । यकः । सकः ।

इति प्राग्वीयाः ।

No. 1325.—OPTIONALLY * [after *kim*, &c.—see No 1324—there may be the affix *ḍATAMACH* [when the object is the determining of the one] out OF MANY, THE QUESTION BEING THAT OF CASTE. The restriction conveyed in the words “the question being that of caste” is objected to in “The Mine” (—i. e. in the “Great Commentary”—). Thus *katama* “which of the number?”—which of you, Sirs, is the Brāhman?—*yatama* “of the set the one who,” *tatama* “of the set—that one.” The employment of the term “optionally” (in the aphorism) is for the sake of indicating *akach* (No. 1321), which may be used in like manner. Thus *yaka* “of the set the one who,” *śaka* “of the set—that one.”

So much for the affixes spoken of under No. 1320.

इवे प्रतिष्ठितौ । ५ । ३ । ६६ ।

कन् स्यात् । अश्व इव प्रतिष्ठतिः अश्वकः ।

No. 1326.—Let there be the affix *kan*, WHEN we speak of something which is LIKE—this being an IMITATION. Thus *aśwaka* “a figure like a horse”—[in wood or clay, or sketched on paper, &c.].

सर्वप्रातिपदिकेभ्यः स्वार्थे कन् । अश्वकः ।

No. 1327.—“The affix *kan* may come AFTER ALL CRUDE FORMS (No. 134)—these RETAINING THEIR OWN SENSE.” Thus *aśwaka* “a horse.”

तत् प्रकृतवचने मयट् । ५ । ४ । २१ ।

प्राचुर्येण प्रस्तुतं प्रकृतं तस्य वचनं प्रतिपादनम् । भावेऽधिकरणे वा ल्युट् ।
आत्मे प्रकृतमन्त्रमन्त्रमयम् । अपूपमयम् । द्वितीये तु अन्नमयो यज्ञः । अपूप-
मयं पर्व ।

No. 1328.—The affix *MAYAT* may be employed [after a word denoting some substance] WHEN we require an EXPRESSION FOR IT AS ABUNDANT. By “abundant” we mean “happening to be in abund-

ance," and by its "expression" we mean "a declaring." [This word *vachana*—which has been rendered "an expression" in the aphorism—has two senses, for the affix with which it is formed—viz.] the affix *lyuṭ* conveys the force both of the *nature* (see Nos. 928 and the *śīte*. In the former case [—i. e. taking *tatprakṛitavachana* to mean "the mention of that as abundant"—] we have *annamaya* "abundance of grain," *apūpamaya* "abundance of flour;"—but in the second case [—i. e. taking it to mean "that in which something is spoken of as abundant"—] we have *annamaya yajñah* "a sacrifice at which food is abundant," *apūpamayam parva* "a festival at which there is abundance of flour."

प्रज्ञादिभ्यश्च । ५ । ४ । ३८ ।

अस्य स्यात् । प्रज्ञ एव प्राज्ञः । देवतः ।

No. 1329.—AND AFTER the words PRAJÑA "wise," &c., [retaining their denotation] there may be affix AN. Thus *prājña* "wise" simply; *daivata* [synonymous with *devatā*] "a deity."

बहुल्याद्यच्छस्कारका न्यतरस्याः । ५ । ४ । ४२ ।

बहुनि ददाति बहुशः । अल्पशः ।

No. 1330.—OPTIONALLY AFTER a word signifying MUCH OR LITTLE, IN A CASE DEPENDENT ON A VERB (see No. 945) there may be the affix ŚAS. Thus *bahuśah* "abundantly"—as where one "gives many"—and so *alpaśah* "scantly"—[giving few—or to a few only—&c].

आद्यादिभ्यस्तेष्वपसंख्यानम् । आदौ आदितः । मध्यतः । अन्ततः । पृष्ठतः । पार्श्वतः । आह्वतिगोऽयम् । स्वरेण स्वरतः । वर्णतः ।

No. 1331.—"THE ADDITIONAL ASSERTION should be made OF the affix TASI as coming AFTER the words ĀDI 'first' &c." [as well as after words that are in the 5th case—see No. 1286—]. Thus *āditah* "at the first," *madhyatah* "in the middle," *antatah* "finally," *prishṭhatah* "behind," *pārśvatah* "by the side of." This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No. 53). Thus we meet with *swaratah* "in respect of a vowel," and *varṇatah* "in respect of a letter"—[when speaking, for example, of some error in orthography].

कञ्जस्तिथौ संपद्यकर्तरि च्विः । ५ । ४ । ५० ।

अभूततद्वावदति वक्तव्यम् । विकारात्मतां प्राप्नुवत्यां प्रकृतौ वर्तमाना-
द्विकारशब्दात् स्वार्थं चिर्वा स्यात् करोत्यादिभिर्योगे ।

No. 1332.—It should be stated that the "attainment" [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of, which something else originates arrives at the state of being that very thing so produced he affix CHWI, without altering the sense, may optionally come,—when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED to the new state—is CONJOINED WITH the verbs KRI "to make," BHÚ "to become, AND AS "to be."

अस्य च्चौ । ७ । ४ । ३२ ।

अवर्णस्य ईत् स्याच्चौ । कृष्णः कृष्णः संपद्यते तं करोति कृष्णीकरो-
ति । ब्रह्मीभवति । गङ्गीस्यात् ।

No. 1333.—Let there be long í in the room OF A or Á WHEN the affix CHWI (No. 1330) FOLLOWS. "Suppose that one who is not black becomes black,—some one makes him so,—then we may express it thus, *krishṇīkaroti* "he blackens." So too *brahmābhāvati* "he becomes Brahma [as a saint when liberated from the trammels of ignorance];" *gaṅgīsyāt* "may it become the Ganges—[this tributary stream flowing on to mingle therewith."

अव्ययस्य आवीत्वं नेति वाच्यम् । दिवाभूतमहः । दिवाभूता रात्रिः ।

No. 1334.—"IT SHOULD BE STATED THAT there IS NOT THE CHANGE TO long í (—see No. 1333—) in the case OF an INDECLINABLE WHEN the affix CHWI FOLLOWS." Thus *doshābhūtam ahaḥ* the day become evening," *divābhūtá rátrih* "the night become day."

विभाषा साति कत्त्यं । ५ । ४ । ५२ ।

चिविषये सातिर्वा स्यात् साकत्ये ।

No. 1335.—In a case where the affix *chwi* (No. 1332) might be employed, the affix SÁTI may OPTIONALLY be used WHEN THE TOTALITY of the change is to be suggested.

सात्पदायोः । ८ । ३ । १११ ।

सत्यं वत् न । दधि सिज्यति । कृतः शस्त्रमग्निः संपद्यतेऽग्निसाद्भवति ।

No. 1336.—There is not the change to the cerebral *śh* (see No. 169) of the dental *s* OF THE AFFIX *SĀTI* (No. 1335) NOR OF THE *s* WHICH IS INITIAL IN A PADA. Thus there is no change to *śh* in the example *dadhi śinchatī* “he sprinkles curd ;” nor in the example [illustrative of No. 1335] *agnisādbhavati* “the whole [weapon] is in a blaze.”

च्यौ च । ७ । ४ । २६ ।

दीर्घः स्यात् । अग्नीभवति ।

No. 1337.—AND WHEN the affix *CHWI* (No. 1332) FOLLOWS let there be a long vowel. Thus [from *agni* “fire”] *agnībhavati* “it becomes fire.”

अव्यक्तानुकरणाद्द्व्यजवरार्धादनितौ डाच् ॥४१५१॥

द्व्यजवरं न्यूनं न तु ततो न्यूनम् । अनेकाजिति यवत् । तादृशमर्धं यस्य तस्माद्वाच् स्यात् ऋभ्वस्तिभिर्यागे ।

No. 1338.—[The expression in the aphorism—viz.—] “that of which two vowels are the least”—the smallest number [of vowels]—but not less than that—means polysyllabic. AFTER that which is THE HALF OF such a POLYSYLLABIC word, being THE IMITATIVE NAME OF an INARTICULATE SOUND, let there be optionally the affix *DĀCH*—though NOT WHEN the word *ITI* FOLLOWS]—provided the word be combined with the verbs *kṛi*, *bhū*, or *as* (No. 1332).

डाचि ब्रुलुं द्वे भवत इति डाचि विवर्त्तते । द्वित्वम् ।

No. 1339.—“ WHEN the affix *dāch* (No. 1338) is to be directed to be employed, then THERE ARE TWO, or there is reduplication of the word, VARIOUSLY” (see No. 823).

नित्यमाग्नेडिते डाचीति वक्तव्यम् । डाच्परं यदाग्नेडितं तस्मिन् परे पूर्व-परयोर्वर्णयोः पररूपं स्यात् । इति त्कारपकारयोः पकारः । पटपटा करोति । अव्यक्तानुकरणात् किम् । दृषत् करोति । द्व्यजवरार्धात् किम् । अत् करोति । अवरेति किम् । खरटखरटा करोति । अनितौ किम् । पटिति करोति ।

इति तद्विताः ।

No. 1340.—“ IT SHOULD BE STATED THAT WHEN the affix *DĀCH* (No. 1338) COMES AFTER a REDUPLICATION (No. 118) which occurs when *dāch* follows (No. 1337), then the form of the subsequent shall

INVARIABLY be in the room both of the prior and of the subsequent letters." Hence [when we have *paṭat + paṭat + dāch + karoti*] the letter *p* is substituted in the room of the *t* [of the first *paṭat*] and of the *p* [of the reduplication], giving *paṭapaṭākaroti* "he makes a noise like *paṭat, paṭat*" [—the final *t* being elided by VI. 1. 98, as in the words under No. 53]. Why do we say "after the imitative name of an inarticulate sound" (No. 1338)? Witness *drīshat karoti* "it makes (or turns to) stone." Why do we say "after the half of that of which two vowels are the least." Witness *śrat karoti* "he utters [the exclamation implying belief or reverence] *śrat*." Why do we say "at least"? [Because the rule does apply if there be more, as well as when there are two]—thus *kharatākharatākaroti* "he makes a sound like *kharatāt*." Why do we say "not if the word *iti* 'thus' follows"? Witness *paṭiti karoti* "he makes the sound called *paṭat*." (VI. I. 98).

So much for the *Tuḍlkhita* affixes.

अथ स्त्रीप्रत्ययाः ।

NOW THE AFFIXES OF THE FEMININE.

अजाद्यतष्टाप् । ४ । १ । ४ ।

अजादीनामकारान्तस्य च वाच्यं यत् स्त्रीत्वं तत्र द्योत्ये टाप् स्यात् ।
अजा । एडका । अश्वा । चटका । मूषिका । बाला । वत्सा । होडा । मन्दा ।
विलाता । मेधा । इत्यादि । गङ्गा । सर्वा ।

No. 1341.—When that feminine nature is to be indicated which may be predicated of [the things denoted by] the words AJA "a goat," &c., AND WHAT ENDS IN short A, let there be the affix TĀP. Thus [as an example of "aja, &c.," we have] *ajā* "a she-goat," *edukā* "a ewe," *aśwā* "a mare," *chaṭakā* "a hen-sparrow," *mūṣhikā* (No. 1358), "a she-mouse," *bālā* "a girl," *vatśā* "a she-calf," *hoḍā* or *mandā* or *vilātā* "a young girl" (in the language of the Vedas); *medhā* "understanding," &c. Then (as examples of what ends in *a*, without being included in the class "aja, &c." we may have] *gaṅgā* "the Ganges," *sarvā* "all."

उगतेत । ४ । १ । ६ ।

उगदन्ता । प्रातिपदिकान्डीप् । भवन्ती । पचन्ती ।

No. 1342.—AND AFTER WHAT, as a crude word, HAS an INDICATORY UK, let the feminine affix be *ñip*. Thus [from *bharatṛi*—No. 883—in which the indicatory *ri* is an *uk*,] *bharatī* (No. 398) “[a female] becoming,” *pachantī* “cooking.”

टिड्डाणञ् यसज्दघ्नञ्मात्रच्तयप्ठठञ्कञ् ।
रपः । ४ । १ । १५ ।

अनुपसर्जनं यट्टिदादि तदन्तं यददन्तं ततः स्त्रियां डीप् । कुरुचरी । नदट् । नदी । देवट् । देवी । सौपर्ण्यी । ऐन्द्री । औत्सी । ऊरुद्वयसी । ऊरुदघ्नी । ऊरुमात्री । पञ्चतयी । आत्तिकी । प्रास्थिकी । लावणिकी । यादृशी । इत्थरी ।

No. 1343.—In the feminine there shall be the affix *np* after what ends in short *a*, if it is not a subordinate term (No. 968) in a compound, and if the affix with which it ends has an indicatory *T* or if the affix be *PHA* (No. 1093), or *AṆ* (No. 1077) or *AN* (No. 1075), or *DWAYASACH* (No. 1253), or *DAGHNACH* (No. 1253), or *MĀTRACH* (No. 1253), or *TAYAP* (No. 1253), or *ṬHAK* (No. 1202), or *ṬHAN* (No. 1230), or *KAN* (No. 376), or *KWARAP* (III. 2. 163). Thus [to give an example of each in order] *kurucharī* (No. 844) “who goes to the Kurus:” and [as the words *nadā* “a river” and *deva* “a god” are written, in the list “*pach. &c.*”—see No. 837—with an indicatory *t*—thus] *nadāt* and *devāt* [we have] *nadī* “a river” and *devī* “a goddess.” Then again—*suparṇeyī* “a female descendant of Suparṇa,” *aindrī* “a female descendant of Indra,” *antsī* “a female descendant of Utsa,” *urudvayasī*, *ūrudighnā*, and *ūrumātrī* “reaching to the thigh,” *pañchatayī* “of which the parts are five,” *ākshikī* “a female dicer,” *prāsthikī* “containing the measure of a prastha,” *lāvaṇikī* “elegant,” *yādrisī* “such like as,” *itvarī* “swift.”

नञ्छञ्जीककख्युंस्तरुणतलुनानामुपसंख्यानम् । स्त्रियां । पौंस्त्री । शक्ती-
की । आठ्यंकरणी । तरुणी । तलुनी ।

No. 1344.—“IN ADDITION to the foregoing [enumerated in No. 1343] there should have been THE ENUMERATION OF the affixes *NAN* AND *SNAN* (No. 1077) AND *İKAK* (No. 1072) AND *KHYUN* (III. 2. 56) AND OF the words *TARUṆA* AND *TALUNA* ‘a youth.’” Thus *straiṇī* “female,” *pauṇsī* “male,” *śaktikī* “a female spearbearer,” *adhyan-krāṇī* “enriching,” *taruṇī* or *talunī* “a young woman.”

यञश्च । ४ । १ । १६ ।

यञन्तान्डीप् । अकारलोपे कृते ।

No. 1345.—AND AFTER what ends with the affix YAN (No 1072) the feminine affix is *ñíp*—elision of the *a* having been made (by No. 200).

हलस्तद्धितस्य । ६ । ४ । १५० ।

हलः परस्य तद्धितयकारस्य लोप इति परे । गार्गो ।

No. 1346.—There is elision OF the Y of a TADDHITA affix coming AFTER a CONSONANT, when long *i* follows. Thus (from *gargya gárgi* No. 1345) “a female descendant of Garga.”

प्राचां ष्फ तद्धितः । ४ । १ । १७ ।

यञन्तात् षो वा स्यात् स च तद्धितः ।

No. 1347.—In the opinion OF THE ANCIENTS [and hence only optionally] there may be the affix SHPHA after what ends with the affix *yan* (No. 1072), and it is to be regarded as a TADDHITA affix—[so that the *ph*—see No. 1086.—becomes *áyan*].

षिद्धौरादिभ्यश्च । ४ । १ । ४१ ।

**डीष् स्यात् । गार्ग्यणी । नर्तकी । गौरी । अनडुही । अनडुहो ।
आकृतिगणोऽयम् ।**

No. 1348.—AND AFTER words ending with affixes WHICH HAVE an INDICATORY SH, AND after the words GAURA “brilliant,” &c., let the feminine affix be *ñisha*. Thus *gárgyáyaní* [—with the affix *shpha*—No. 1347 “a female descendant of Garga;” *nartakí* [with *shvun*—III. I. 145] “an actress;” *gaurí* “the brilliant [goddess or Párvati];” *anaḍuhí anaḍuhí* “a cow.” This is a class of words constituted by usage—see No. 53.

वयसि प्रथमे । ४ । १ । २० ।

प्रथमथयोवाचिनोऽदन्तान्डीप् । कुमारी ।

No. 1349.—After a word ending in short *a* and expressive of EARLY AGE let the feminine affix be *ñíp*. Thus *kumárá* “a girl.”

द्विगोः । ४ । १ । २१ ।

अदन्ताद् द्विगोर्डीप् । त्रिलोकी । अजादिस्वात् त्रिलला । अनीका ।

No. 1350.—AFTER a DWIGU compound (No. 983) ending in short a let the feminine affix be *śīp*. Thus *trilokī* “the aggregate of the three worlds.” But we find *triphalā* “the three myrobalans,” because this is one of the words spoken of as “*ajā*, &c.” No. 1341).—

वर्णादनुदात्तात् तोपधात् तो नः । ४ । १ । ३६ ।

वर्णवाची योऽनुदात्तान्तस्तोपधस्तदन्तादनुपसर्जनाद्वा डीप् तकारस्य नः । एता । एनी । रोहिता । रोहिणी ।

No. 1351.—AFTER a word expressive of COLOUR, ending in a GRAVELY ACCENTED vowel, and HAVING the letter T as its PENULTIMATE letter, the word not being a subordinate in a compound, the feminine affix is optionally *śīp*, and the letter N is substituted in the room OF the T. Thus [from *eta* “variegated”] *etā* or *enī*, [from *rohita* “red”] *rohitā* or *rohini*.

वेतो गुणवचनात् । ४ । १ । ४४ ।

उदन्ताद्गुणवाचिनो वा डीप् । मृद्वी । मृदुः ।

No. 1352.—OPTIONALLY AFTER what ends in SHORT U, being EXPRESSIVE OF a QUALITY, the feminine affix is *śīsh*. Thus [from *mṛidu* “soft”] *mṛidvī* or [without a feminine affix] *mṛiduh*

बह्वादिभ्यश्च । ४ । १ । ४५ ।

वा डीप् । बह्वी । बहुः ।

No. 1353.—AND AFTER the words *BAHU* “much,” &c., the feminine affix is optionally *śīsh*. Thus *bahvī* or [without a feminine affix] *bahu*.

ह्रदिकारादक्लिन् । रात्री । रात्रिः ।

No. 1354.—“AFTER THE vowel I OF a KRIT affix, NOT KTIN (No. 918),” [the feminine affix is optionally *śīsh*]. Thus *rdtri* or *rdtri* “night.

सर्वतोऽक्तिचर्थादित्येके । शकटी । शकटिः ।

No. 1355.—“SOME SAY that the feminine affix *śīsh* may come AFTER ANY WORD ending in *i* (No. 1354) IF it have NOT THE FORCE OF the affix KTIN.” Thus *śakaṭī* or *śakaṭi* “a cart.”

पुंयोगादाख्यायाम् । ४ । १ । ४८ ।

या पुमाख्या पुंयोगात् स्त्रियां वर्तते ततो डीष् । गोपस्य स्त्री गोपी ।

No. 1356.—WHEN THE NAME of a male is employed to denote the female **AN VIRTUE OF HER** [matrimonial] UNION WITH THAT MALE, the feminine affix *nīsh* comes after it. Thus *gopī* “the wife of a *gopa* or cowherd.”

पालकान्ताह । गोपालिका । अश्वपालिका ।

No. 1357.—But NOT AFTER the word *PĀLAKA* ‘a keeper’ [does *nīsh* come by No. 1356]. Thus *gopālikā* (No. 1358) “the wife of a cow-keeper,” *āśvapālikā* “the wife of a horse-keeper.”

प्रत्ययस्यात् कात् पूर्व ञात् इदाप्यसुपः।१।३।४४।

प्रत्ययस्यात् कात् पूर्वस्याकारस्येकारः स्यादापि स चाप् सुपः परो न चेत् । सर्विका । कारिका । अतः किम् । नौका । प्रत्ययस्यात् किम् । शक्नोतीति शका । असुपः किम् । बहुपरिव्राजका नगरी ।

No. 1358.—Let there be the vowel *i* in the room OF the vowel *a* coming BEFORE the letter *k* STANDING IN an AFFIX, WHEN the feminine affix *ĀP* FOLLOWS—PROVIDED that the feminine affix *ĀP* does NOT come AFTER a CASE-AFFIX. Thus [from *sarvaka* “every”] *sarvikā*, [from *kāraka* “a maker”] *kārikā*. Why do we say “of the vowel *a*”? Witness *naukā* “a boat.” Why do we say “standing in an affix”? Witness *śakā* [from *śaku*] “who is able—[where the *k* belongs to the verbal root]. Why do we say “not after a case-affix”? Witness *bahuparivrajakā nagarī* “a city with many religious mendicants”—[where the feminine affix is attached after the case-affix had been elided as explained under No. 964, informing the compound].

सूर्याद्वैवतायां चाप् । सूर्यस्य स्त्री देवता सूर्या । देवतायां किम् ।

No. 1359.—“AFTER the word *SŪRYA* ‘the Sun,’ the feminine affix is *CHĀP*, WHEN the GODDESS [his wife] is meant.” Thus *sūryā* “the goddess who is the wife of the Sun.” Why “when the goddess is meant”? [See No. 1360.]

सूर्यागस्त्ययोश्चे च इयां च यलोपः । सूरौ । कुन्ती ।

No. 1360.—“There is ELISION OF the words *SŪRYA* ‘the sun’ AND *AGASTYA* ‘the saint Agastya,’ WHEN the affix *CHHA* (No. 1160) follows, AND when the feminine affix *Ō* follows.” Thus *sūri*—meaning “*Kṛnti*—the mortal bride of the Sun”—(see No. 1359).

इन्द्रवरुणभवंशर्वरुद्रमृडा हिमाराण्ययवयवन्-
मातुलाचार्याणामानुक् । ४ । १ । ४६ ।

डीष् च । इन्द्रस्य स्त्री इन्द्राणी । वरुणानी । भवानी । शर्वाणी । रुद्रा-
णी । मृडानी ।

No. 1361.—Let *ÁNUK* be the augment of the proper names *INDRA*, *VARUṆA*, *BHAVA*, *ŚARVA*, *RUDRA*, AND *MṚIDA*, AND of the words *HIMA* “snow,” *ARANYA* “a forest,” *YAVA* “barley,” *YAVANA* “Greek,” *MÁ-TULA* “a maternal uncle,” AND *ACHÁRYA* “a spiritual preceptor;” and at the same time, let the feminine affix be *śīsh*. Thus *indrāní* “the wife of Indra,” and so *varuṇāní*, *bhavāní*, *śarvāní*, *mṛidāní*.

हिमाराण्ययोर्महत्वे । महद्भिर्म हिमानी । महद्वरुण्यवरुणानी ।

No. 1362.—“OF the words *HIMA* ‘snow’ AND *ARANYA* ‘a forest,’ [there is the augment *ánuk*, as directed in No. 1361], in the sense of GREATNESS.” Thus *himāní* “much snow,” *aranyāní* “a great forest.”

यवाद्दोषे । दुष्टो यवो यवानी ।

No. 1363.—“AFTER the word *YAVA* ‘barley’ [the feminine affix, as directed in No. 1361, comes] IN the sense of FAULT.” Thus *yavāní* “bed barley.”

यवनान्लिप्याम् । यवनानां लिपिर्यवनानी ।

No. 1364.—“AFTER the word *YAVANA* ‘Greek’ [the feminine affix, as directed in No. 1361, comes] IN the sense of HAND-WRITING.” Thus *yuvanāní* “the written character of the Greeks.”

मातुलोपाध्याययोरानुष्वा । मातुलानी । मातुली । उपाध्यायानी । उपा-
ध्यायी ।

No. 1365.—OF the words *MATULA* ‘a maternal uncle’ AND *UPA-DHYÁYA* ‘a spiritual preceptor’ [when the feminine affix comes—to express the wife thereof—] the augment *ANUK* (No. 1361) is OPTIONAL.” Thus *mátulāní* or *mátulí* (No. 1356) “the wife of a maternal uncle,”—*upádhyāní* or *upádhyáyí* “the wife of a spiritual preceptor.”

आचार्यादणत्वं च । आचार्यानी ।

No. 1366.—“AND there is NOT the CHANGE TO the cerebral *ṅ* [—No. 157—of the dental *n* of the augment *anuk*—No. 1361—] AFTER the word *ACHÁRYA* ‘a spiritual preceptor.’” Thus *acharyān* “the wife a spiritual preceptor.”

अर्थेक्षत्रियाभ्या वा स्वार्थे । अर्योणी । अर्या । क्षत्रियाणी । क्षत्रिया ।

No 1367.—“AFTER the words ARYA ‘a man of the Vaiśya class’ AND KSHATRYA ‘a man of the military class’ [the feminine affix, with the augment directed in No. 1361 comes] OPTIONALLY, WHEN the word retains ITS OWN SENSE [viz. that of a person belonging to the class]. Thus *aryāṇī* or *aryā* “a female of the Vaiśya class,” *kshatriyāntī* or *kshatriyā* “a female of the military class.”

क्रीतात् करणपूर्वात् । ४ । १ । ५० ।

डीष् । वस्त्रक्रीती । क्व चित्र । धनक्रीता ।

No. 1368.—“AFTER the word KRÍTA “brought,” PRECEDED BY the name of THE MEANS wherewith, the feminine affix is *nísh*. Thus *vastrakrítī* “a female bought in exchange for cloth.” Sometimes it is not so. Thus *dhanakrítā* “a female purchased with wealth.”

स्वाङ्गाद्येण्यङ्गनादसंयोगोपधात् । ४ । १ । ५४ ।

असंयोगोपधमुपसर्जनं यत् स्वाङ्गं तदन्तान्डीष् वा । केशानतिक्रान्ता अतिकेशी । अतिकेशा । चन्द्रमुखी । असंयोगोपधात् किम् । सुगुल्फा । उपसर्जनात् किम् । सुशिखा ।

No. 1369.—AND the feminine affix *nísh* comes optionally AFTER what ends with the name of a PART OF THE BODY, when the word is SUBORDINATE IN a COMPOUND (No. 968), moreover, NOT HAVING a CONJUNCT FOR ITS PENULTIMATE letter. Thus *atikeśī* or *atikeśā* “surpassing the hair” [in beauty, &c.,—or reaching above it—as deep water—]; *chandramukhī* or *chandramukhā* “moon-faced.” Why do we say “not having a conjunct for its penultimate letter”? Witness *sugulphā* “a female with handsome ancles.” Why do we say subordinate in a compound? Witness *susikhā* “a handsome crest”—[where the *sikhā* is not subordinate or epithetical].

न क्रोडादेव चः । ४ । १ । ५६ ।

क्रोडादेर्वहुचश्च स्वाङ्गाच्च डीष् । कल्याणक्रोडा । आकृतिगणोऽयम् । सुजघना ।

1370. The feminine affix is NOT *nísh* (No. 1369) AFTER a word denoting a part of the body when it is of the class KRODA “the flank.” &c., NOR when the word is POLYSYLLABIC. Thus *kalyāṇakrodā*

"a female with handsome flanks." "This is a class of words constituted by usage—(see No. 53). Of the case where the word is polysyllabic we have an example in *sujaḡhaná* "a female with handsome loins."

नखमुखात् संज्ञायाम् । ४ । १ । ५८ ।

न डीष् ।

No. 1371.—The feminine affix is not *nísh* (No. 1369) AFTER NAKHA "the nose" AND MUKHA "the mouth," WHEN (the word at the end of which they stand is) an APPELLATIVE [No. 1372].

पूर्वपदात् संज्ञायामगः । ८ । ४ । ३ ।

पूर्वपदस्यान्निमित्तात् परस्य नस्य णः स्यात् संज्ञायां न तु गकारव्यवधाने । शूर्पणखा । गौरमुखा । संज्ञायां किम् । ताम्रमुखी कन्या ।

No. 1372.—Let there be a cerebral *n* in the room of a dental *n* coming AFTER a cause of such change (No. 157) standing in the PRIOR MEMBER of a compound word, WHEN the word is an APPELLATIVE—but NOT if the letter *G* intervenes. Thus *śúrpanākhá* "[the sister of Rávana—viz.] Śúrpanākhá [—whose nails were like winnowing baskets.]" Then [as another example of No. 1371 we may have] *gauramukhá* "Fair-face." Why [in No. 1371] do we say "when an appellative"? Witness *támramukhí kanyá* "a copper-faced damsel."

जातेरस्त्रीविषयाद्योपधात् । ४ । १ । ६३ ।

जातिवाचि यच्च च स्त्रियां नियतगयोपधं ततो डीष् । तटी । वृषली । कटी । बहुची । जातेः किम् । मुण्डा । अस्त्रीविषयात् किम् । बलाका । अयोपधात् किम् । क्षत्रिया ।

No. 1373.—Let the feminine affix be *nísh* AFTER that which is expressive of a KIND, and is NOT INVARIABLY FEMININE—moreover—NOT HAVING the letter *Y* FOR its PENULTIMATE letter. Thus from [*taṭo*] *taṭi* "shore," *vrishalí* "a woman of the servile tribe," *kaṭhi* "a woman of the class of Bráhmans who read the Káṭha section of the Rig Veda;" *bahuríchi* "a woman of the class of Bráhmans who read the Rig Veda." Why do we say "expressive of a kind"? Witness *mundá* "shaven"—[where the word expresses not a kind but a quality—see *Sákhya Darpana* § 12 *b.* and *d.*] Why do we say "not invariably feminine"? Witness *baláká* "a crane"—[supposed to breed without the male]. Why do we say "not having the letter *y* for its penultimate letter"? Witness *kshatríyá* "a female Kshatriya."

यापधप्रतिषेधे गवयहयमुकयमत्स्यमनुष्याणामप्रतिषेधः । गवयी । हयी ।
मुकयी । हंसलक्षितस्येति यलोपः । मनुषी । मत्स्यस्य इयां यलोपः । मत्सो ।

No. 1374.—“IN THE EXCLUDING [from No. 1373] OF WORDS THAT HAVE letter Y AS the PENULTIMATE, there is NOT involved the EXCLUSION OF [the following words which have a penultimate *y*—viz.—] GAVAYA “the Bos Gavaeus,” HAYA “a horse,” MUKAYA “a sort of animal,” MATSYA “a fish,” and MANUSHYA “a man.” Thus *gavayi* “the female, of the Bos Gavaeus;” *hayi* “a mare,” *mukayi* “a female *mukaya*” By No. 1364 there is elision of the *y* of *manushya*:—the *manushi* “a woman,”—and [according to Kátáyana] there is elision of the *y* of *matsya* (though this word does not end in a *taulhitá* affix) when the feminine affix *ñi* follows—so that we have *matsi* “a female fish.”

इतो मनुष्यजातेः । ४ । १ । ६५ ।

ढीष् । दाक्षी ।

No. 1375.—“AFTER a word ENDING IN short I, denoting a RACE OF MEN, the feminine affix is *ñish*. Thus *dákshi* “a female Dákshi or descendant of Daksha (No. 1087.”

ऊङुतः । ४ । १ । ६६ ।

उदन्तादयोपधान्मनुष्यजातिवाचिनः स्त्रिणमूङ् । कुरूः । अयोपधात् किम् । अध्वर्युब्राह्मणी ।

No. 1376.—AFTER a word ENDING IN short U, not having the letter *y* as its penultimate letter, and being expressive of men, the affix in the feminine is *úrñ*. Thus *kurú* “a female Kuru.” Why do we say “not having the letter *y* as its penultimate letter”? Witness *adhvaryu* “a woman of the class of Bráhmans versed in the Yajur Veda.”

पङ्गोश्च । पङ्गूः ।

No. 1377.—“AND [as in No. 1376] AFTER the word PAṂGU “lame,” Thus *paṅgú* “(a female) lame.”

श्वशुरस्योकाराकारलोपश्च । श्वश्रूः ।

No. 1378.—“AND [in addition to the affixing of the feminine affix *ñi*—No. 1376—] there is ELISION OF the U and of the A OF the word ŚWAŚURA ‘a father-in-law.’ Thus *śwaśaru* “a mother-in-law.”

ऊर्नुत्तरपदानि पिम्ये । ४ । १ । ६६ ।

उपमानवाचिपूर्वपदमूत्तरपदं यत् प्रातिपदिकं तस्मादूङ् । करभोरुः ।

No. 1379.—Let *ūn* be the feminine affix AFTER THAT compound ending "in a crude word, OF WHICH THE LATTER MEMBER IS the word URU "the thigh," WHEN the prior member of the compound is a word expressing an object of COMPARISON. Thus *karabhoru* "a female with thighs like the ulnar or tapering fleshy side of the hand."

संज्ञितशफलक्षणवामादेश्व । ४ । १ । ७० ।

अनौपम्यार्थं सूत्रम् । संहितारुः । शफोरुः । लक्षणारुः । वामारुः ।

No. 1380.—And (*ūn* shall be the feminine affix after the word *ūru* "the thigh" coming, in a compound,) after the words SĀHITA "joined," SĀPĪHA "a hoof" LAKSHAṆA, "a mark," AND VAMA "handsome." &c. This aphorism is for the sake of cases where there is no comparison (as there is in the cases to which No. 1379 refers). • Thus *sankhitorū* "whose thighs are joined [—e. g., from obesity]," *śaphorū* "whose thighs are [put together] like [the two] hoofs [on a cow's foot]," *lakṣha-norū* "whose thighs are marked," *vtinorū* "with handsome thighs."

शार्ङ्गरवाद्यजो डीन् । ४ । १ । ७३ ।

शार्ङ्गरवादेजो योऽकारस्तदन्ताञ्च जातिवाचिनो डीन् । शार्ङ्गरवी ।

बेदी । ब्राह्मणी ।

No. 1381.—Let *śīn* be the feminine affix AFTER the word ŚĀRṅGA-RAVA "a Śārṅgarava," &c., and after what ends with the letter *a* of the affix AN (No. 1075) when the word speaks of a kind [not of a wife—No. 1356] Thus *sārngaravī* "a Śārngarava woman," *baidī* [from *bida*, which, besides ending with the affix *an*, as it is held to do when enumerated in the list "śārṅgarava &c," may end with the affix *an*] "a female descendant of Bida," *brāhmanī* "a female of the sacerdotal tribe."

नृनरयोर्द्विष्ट्व । नारी ।

No. 1382.—"AND VRIDDHI is the substitute OF the words NRI AND NARA 'a man' [when the feminine affix *nīn*—No. 1381—follows." Thus *nārī* "a woman."

यूनस्तिः । ४ । १ । ७७ ।

युवन्शब्दात् स्त्रियां तिः स्यात् । युवतिः ।

इति स्त्रीप्रत्ययाः ।

No. 1383.—AFTER the word YUVAN "young," when it denotes a female, let there be the affix TI. Thus *yuvati* "a young woman."

So much for the affixes of the Feminine.

शास्त्रान्तरे प्रविष्टानां बालानां चोपकारिका ।

कृता वरदराजेन लघुसिद्धान्तकौमुदी ॥

इति श्रीवरदराजकृता लघुसिद्धान्तकौमुदी समाप्ता ॥

This abridged *Siddhanta Kaumudī*, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science, was made by the illustrious Varadaraja.

Here concludes the *Laghu-siddhanta-kaumudī* made by the illustrious Varadarāja.

॥ लघुकौमुदी समाप्ता ॥

THE LAGHUKAUMUDĪ IS FINISHED.

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OF THE

APHORISMS

IN THE LAGHUKAUMUDĪ.

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